|| Śrī Hari ||

638

Sahaja Sādhanā

Swami Ramsukhdas

638

II Śrī Hari II

Sahaja Sādhanā

[Effortless Awareness]

An Easy and Effortless Method for God-realization

tvameva mātā ca pitā tvameva
tvameva bandhuśca sakhā tvameva
tvameva vidyā draviṇaṁ tvameva
tvameva sarvaṁ mama devadeva

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव॥

Swami Ramsukhdas

[638] S.Sa.1

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Foreword

I am immensely rejoiced in presenting this book in the hands of the aspirants who aim at God-realization. I believe that this book will prove helpful in enabling them to achieve their aim easily and quickly by developing their discrimination and enhancing their zeal. As the number nine is perfect in itself, so is this book consisting of nine discourses. It is conducive to perfection to those who translate into practice the principles mentioned in it.

Aspirants are requested to study this book in order to realize the truth (Divinity) rather than to learn and teach it. Only by doing so they will derive real benefit out of it.

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Śrī Hari

Realization of Freedom from Evils

Man (soul) being only a fragment of God is identical with Him in attributes. As God is totally free from evils, so is man; and this freedom from evils is not acquired, it is innate and axiomatic. In the Rāmacaritamānasa Saint Tulasīdāsa declares—

ईस्वर अंस जीव अबिनासी । चेतन अमल सहज सुखरासी ॥

(7/117/1)

[Soul being a fragment of God in its nature is sentient, pure and an embodiment of bliss.]

People have a strong conviction that they will attain God only after having freed themselves from evils. But the method of attaining God is quite different from that of gaining mundane materials. Mundane materials are acquired, while God being eternally existent, is ever attained. The self (soul) is inherently free from evils and is ever attained. So this fact is to be accepted, this purity is not to be inculcated. Be indifferent to evils rather than try to wipe them out. If you try to get rid of them by accepting them in you, you will rather confirm them. The reason is that your wiping them out supposes their pre-existence.

Every aspirant has the experience that evils were more forceful, more durable and affected him more

quickly than they do today. This difference in measure should encourage him that really these evils are not inherent in him. Had they been a part of his nature, this difference could not have been there. There is a difference in the measure of evils while there is no change in the self. It means that evils are distinct from the self.

All evils such as desire, anger, greed, infatuation, pride and jealousy etc., are 'Asat' (unreal) viz., have no existence of their own and are born because of your affinity for the unreal. As while asleep, forgetting wakefulness, you dream, so by assuming relationship with the unreal, you become unaware of your inherent pure nature and feel yourself as impure. These evils make their dream like appearance but have no existence of their own.

Evils appear and disappear while the unpolluted self ever remains the same. It is the common experience that evils flash while we remain in tact. We feel appearance and disappearance of evils because of our inherent purity. It is a rule that what is felt is quite distinct from the self. Whatsoever impurities there may be, they are felt only in the mind and intellect but never in the self. But by identifying the self with the mind and intellect we assume that they are in us. The mind and intellect being the evolutes of Nature (Prakṛti) are perishable, while we being imperishable have no real relationship with the perishable mind and intellect. Then how can our relationship with the evils appearing in the mind and intellect stand?

This is a principle that whatever does not exist in the beginning and the end has no existence at present also—*"ādāvante ca yannāsti vartamāne'pi tattathā"* (Māṇḍūkya-Kārikā 4/31). As in a mirror neither there was an image before, nor it will be afterwards nor it is actually at present though it appears; so is the case with evils. They were neither in us nor will remain in us nor are they really in us at present, though they may appear.

As we are free from evils, so are others because the self of all is naturally free from all evils. Therefore instead of finding fault with others we should have an eye on the faultless self. If anyone performs an evil deed, we should think that being overpowered by the transitory evil he performed it but neither the evil nor its fruit is permanent. But the self remains unaffected. Moreover if we find fault with a person, we shall be helpful in making him an evil person because our renunciation, penance and power etc., will conduce him to be evil. So as a father and a teacher etc., we should give advice to our sons or pupils by considering them faultless and their evils transitory and thus try to free them from evils.

If evils crop up in the mind and intellect, don't come under their sway (Gītā 3/34) viz., don't act being impelled by those evils. By acting under their sway, the evils are strengthened. But if we don't act being swayed by them, we get encouraged. Suppose someone utters harsh words to us and we don't get angry, we feel pleased and encouraged that we escaped anger. But we

should think that it has so happened by Divine grace rather than by our own efforts. So an aspirant should never come under the sway of an evil nor consider it in him as innate, even if it appears in him.

The main flaw is the misuse of freedom bestowed upon us. It is upto us to accept the existence or non-existence of the unreal. We may indulge in evils such as fraud, forgery and violence etc., or not. Since we misused this freedom, we have been snared in the cycle of birth and death. So an aspirant in order to safeguard himself against evils and the cycle of birth and death should not misuse this freedom.

When a man by misusing his freedom associates himself with the unreal, he gets attached to sensual pleasures born of his association with the unreal. This attachment to sensual pleasures is the root of all evils.

Inclination and taste for the unreal such as prosperity and pleasure etc., and the desire to have and enjoy them are the root of all evils. He who feels agony has a desire for contact born (sensual) pleasures because only the afflicted longs for any kind of pleasure. Only such an afflicted person relishes happiness in sensual pleasures just as a hungryman relishes food. It is a rule that pain follows pleasure. Lord Kṛṣṇa declares—"The pleasures born of contacts (with objects) are only sources of sufferings" (Gītā 5/22). Thus suffering precedes and follows pleasure. By knowing this fact the desire for pleasure is renounced because no one desires suffering. The moment we discard this desire for pleasure, we become conscious of our inherent purity.

Flawlessness (freedom from evils) is not a product of efforts but it is innate, natural and axiomatic. If an aspirant holds that flawlessness is a product of efforts, egoistic feeling develops in him; and egoism is the root of all flaws. It is the duty of an aspirant to safeguard this flawlessness viz., he should have a strong conviction that he is inherently free from all flaws and flaws can never enter him. Even then if any evil appears before him, he should invoke God by uttering—"O Lord! O my Lord!!" "The Lord looks after His devotees in all respects" (Gītā 9/22). He safeguards their flawlessness and frees them from those evils which merely flash. Then why should we worry? We should depend, on His grace by holding that He, Who has made our flawlessness known to us, will also safeguard it. By having this faith in His grace, flashing of evils will also cease.

As invocation to God is a means to be conscious of our inherent flawlessness, so the strong conviction that we are free from evils is also a means. The existence of 'Is' (self) is totally free from all evils, flaws and blemishes and there is no possibility of any kind of evil or flaw in it. That flawlessness is innate, automatic, natural, eternal and axiomatic. Having a strong conviction in this flawlessness, become completely calm and quiet. Thus by being calm viz., by attaching a higher value to the flawless entity, we naturally realize the total lack of evils. Having once realized it we never get deluded because it is not practice, it is rather an awareness of reality.

Eternal Union with God and Its Realization

Prakṛti (Nature) and Puruṣa (soul or spirit)—"Both are said to be without beginning" (Gītā 13/19). Though both of them are beginningless, yet they are distinct in nature. Prakṛti is always active while in Puruṣa there is no activity at all. This distinction should be understood clearly.

In the scriptures Prakṛti is said to have two states—inactive and active. But in fact the former state is called inactive when it is compared with the active state otherwise activity in its subtle form never ceases. For example when we perform our daily duties during wakefulness or when we are asleep, the activity in the form of decay of bodies never stops. In sleep also there are three kinds of activity. The first is that our light sleep gradually turns into sound sleep*. The second is that by removing our tiredness we are refreshed. The third one is that the body decays and paces towards extinction. This activity of decay naturally goes on constantly from the creation to the dissolution of the universe. Prakṛti is said to be inactive when the universe is dissolved. Why is it said to be inactive? It is said to be inactive because there is no creation at that time. In reality Nature never

* If someone awakens us while we are asleep, we say that he awakened us in half sleep. This proves that during sleep the process continues.

remains inactive. In Nature activity goes on during all states—of wakefulness, dream, sleep, unconsciousness, trance, creation, new creation, dissolution, and final dissolution all the time. An activity is going on every moment in all the evolutes of Nature such as minds, intellect, senses, bodies, riches, stars, planets, sun, moon, earth and oceans etc. There is a continuous process from birth to death in them even though they appear steady in the middle. Actually there is no such steadiness. When we say that water of the Ganges is flowing at the same place where it was flowing yesterday, it does not mean that it is steady at the same place but it means that it is continuously flowing. Similarly the bodies and the world are also vanishing continuously though they seem steady. But God and the self remain uniform without the least activity or change or decay. Had there been any activity in them, they would have not remained uniform but would have changed.

Everyone realizes that the self is distinct from every activity of Nature. Our activities of today are different from those of boyhood. The body passes through childhood, youth and old age naturally without making any effort while I (the self) ever remain the same. We have identified the self with the body. So the activity of the body appears to be the activity of the self. So we say, "I am boyish, I am young, I am old, I am sick, I am healthy etc." Identification of the self with the body is ignorance and its non-identification is wisdom. Lord Kṛṣṇa declares—"The knowledge of

Kṣetra (body) and Kṣetrajña (self) is true wisdom. This is my verdict" (Gītā 13/2).

An aspirant should realize the fact that all activities occur in the body only. It is only the body which lives and dies while the self is ageless. Death destroys the body only. All physical activities of the gross body, reflection of the subtle body and trance* of the causal body come under the sway of death while the self is not subject to death. There is no activity at all in the self. The self stands witness to all activities. He who remains established in the steady self is liberated while he who is established in the active body is in bondage.

Activity and inactivity in other words are also called 'Pravṛtti' and 'Nivṛtti' respectively. Every 'Pravṛtti' is turning into 'Nivṛtti'. During 'Pravṛtti' (activity) also there is an automatic decay towards the end. All activities such as sleeping, awakening sitting, moving, hearing, speaking are pacing towards extinction. This continuous process of decay is endless. Such process of decay is described in the Gītā as—"The modes (of Nature) are acting on the modes" (3/28) and "The senses move among the sense-objects" (5/9).

We perform activities to gain material objects. But actually there is no gain because they are perishable. For example wealth is considered to be gained but

* In trance also there is an activity. That is why a man deviates from that state of trance.

actually it is departing. If a person has to remain rich for fifty years and one year has passed, now he will not remain rich for fifty years more because one year of his richness has passed. Similarly every activity is departing from us. But our taste for the mundane objects changes this 'Nivṛtti' into 'Pravṛtti'. If this taste is wiped out, we shall realize our eternal union with the self or God. This eternal union is called 'Nityayoga'.

All spiritual disciplines aim at this eternal union. In the Gītā Lord Kṛṣṇa defines it as Yoga—(1) "Equanimity is called Yoga" (2/48) and "Disconnection from contact with pain is known Yoga" (6/23). In fact both the definitions are one and the same. It means that equanimity will lead to disconnection from worldly contact; while discarding relationship with the world will lead to equanimity. This in the scriptures has been called the total extinction of the world along with root ignorance and attainment of the Supreme Bliss. The main stumbling block to this union is our attraction for mundane objects and actions. These objects and actions are the very forms of Nature (Prakṛti). If this attraction is wiped out, we shall realize the actionless self.* The reason is that

* yadā hi nendriyārtheṣu na karmasvanuṣajjate
sarvasaṅkalpasannyāsī yogārūḍhastadocyate

(Gītā 6/4)

When a man ceases to have any attachment for the objects of senses or for actions and has renounced all thoughts of the world, he is said to have attained Yoga.

attraction for the mundane objects is the main obstacle. It is because of this attraction that a man gets interested in performing actions. This performance of action leads us to the sense of doership which in turn strengthens our identification with the body. If there is no attraction for objects, there will be no inclination to action because an action is performed with a purpose only.

How to wipe out this attraction (attachment)? There are three methods for it. They are the Disciplines of Action, of Knowledge and of Devotion*. In the Discipline of Action we have to perform actions for the welfare of others without any selfish motive. If we perform all actions with our gross, subtle and causal bodies for the welfare of others, our attachment for actions and objects will die out†. In the Discipline of Knowledge all actions occur in Nature and its evolutes

* yogāstrayo mayā proktā nṛṇāṁ śreyovidhitsayā
jñānaṁ karma ca bhaktiśca nopāyo'nyo'sti kutracit

(Śrīmadbhā. 11/20/6)

There are only three means which lead men to salvation or God-realization. They are the Disciplines of Knowledge, of Action and of Devotion.

† There is a difference between Kriyā (natural activity), Karma (action) and Karmayoga (Discipline of Action). Growth from babyhood to youth and old age is 'Kriyā' which involves neither sin nor virtue, neither bondage nor liberation. For example the flow of the Ganges is an activity. The Ganges neither incurs sin if a person is drowned in it nor does it incur

while the self remains totally free from all actions. If we attach importance to this fact (discrimination), our attraction (attachment) for the mundane will vanish. In the Discipline of Devotion all actions are performed for God's pleasure and thus attachment vanishes. Thus either perform actions for the sake of the world or hold that they occur in Nature or perform them for God's sake. Don't associate yourself at all with any action as by this association you become a doer and an enjoyer. But if you don't accept this association with actions, your taste (attraction) for actions and gains will die out and you will realize your eternal union with God.

We have attraction for mundane objects, pleasures and riches but this contact with them can't last as they are continuously departing from us. They were neither with us, nor will stay with us and are vanishing at present also. This contact with the mundane is transitory and uncertain while their departure is permanent and inevitable.

This contact with the world is full of sorrows and

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virtue if it is useful for forming. But when a person, being attached to an activity, becomes a doer, the activity turns into action which bears fruit in the form of bondage. When a person performs an action for the welfare of others without any selfish motive in order to be free from bondage, his action becomes Karmayoga. Karmayoga frees a person from bondage. "All actions of a man who works for the sake of sacrifice are dissolved" (Gītā 4/23), "The world is bound by actions, other than those performed for the sake of sacrifice" (Gītā 3/9).

sufferings. So the Lord declares the world as the abode of sorrows—"This disconnection from contact with pain should be known by the name Yoga" (Gītā 6/23) and "The world is the abode of suffering" (Gītā 8/15). The reason is that every kind of association ends in separation and separation leads to sorrows—this is a common experience. If we renounce the desire for mundane contacts, we shall not feel sad in separation. The desire for contact is the abode of sufferings. Now the question arises why there is desire for contact. The answer is that when we enjoy contact born pleasures, they leave their impression in the form of latent desire. This desire is aroused when the objects of pleasure appear before us. So the Lord declares—"The pleasures that are born of contacts (with objects) are only sources of pain. They are transitory, no wise man relishes them" (Gītā 5/22). Separation from contact born pleasures is inevitable. So the desire to relish them will certainly lead to misery.

Actually all material objects and actions are continuously deserting the self which has assumed contact with them. This desertion is not to be made, it is automatic. During the period of contact if we realize their spontaneous desertion, the desire for contact will vanish. As soon as this desire vanishes, there is Self-realization without making any other effort. The reason is that Yoga (Self-realization) is spontaneous. It remains intact in all states—awakening, dream, sleep, unconsciousness, trance and even in creation, dissolution, new creation and final dissolution.

It is called 'Nityayoga' (eternal union) because it remains constant and the same everywhere, everytime, in all objects, circumstances, conditions and incidents etc.

Either renounce the desire for the mundane which is constantly.........leaving you and you will attain Yoga (God-realization) or get established in the Divinity and you will realize Yoga; and there will be total detachment from the world. If you stick to either of the two, you will get detached from the world and get established in the Lord. There is one vital point in it that you have to separate the self from the mundane which is already distinct from you (self) and which is always departing from you; while you have to attain Him Who is ever attained. We have to be separate from the world from which we are ever separate and we have to attain God Who is ever attained to all. It means that detachment from the world and eternal union with God are not the product of efforts; they are axiomatic and natural. The only need is to smash desire. Therefore either smash your desire for the world or realize your eternal union with God (which existed in the past, which will remain in future and which is at present also), you will attain Him.

God is One's Own

In fact no person is an orphan because everyone has got patronage. How can a man be without any owner when every worldly object is owned by someone or the other? God Who is the master of the entire universe is also our master. It is upto us whether we regard and know Him as our master or not. But He knows that we are His. So it is a blunder on our part if we assume ourselves as orphans while God is ever present as our patron.

Why does a man feel that he is an orphan? He assumes relationship with objects and individuals. When there is their separation, he feels himself as an orphan. It is a rule that a man forgets his real master when he himself becomes a master of persons and things. For example a male child cannot live without his mother but when he grows up and gets married, he regards the wife and sons as his own and starts showing indifference to his mother. Therefore Lord Kṛṣṇa in the Gītā has called the embodied soul as 'Īśvara' (lord) as It has assumed the body as Its own and Itself as the master of the body. The Lord declares—"The lord (Jīvātmā or the embodied soul) obtains a body and leaves it" (Gītā 15/8). If a man starts regarding no one else except God as his own, he will realize that his assumption of being an orphan is wrong and he is under the patronage of God.

In fact God was ours, will remain ours and at present is also ours while the world can never be ours because the world is constantly separating from us and it can't live with us though it appears to be with us. But God is ours whether we attain Him or not. The reason is that ours is He Whoever lives with us and Who can never separate from us.

It is a matter of great surprise that the relative whom we assume as our own, passes away but the relationship with him subsists. For example a woman became a widow several years ago but if she is called as Mr. A's wife, she becomes alert even today. Thus her relationship with her husband still persists. Here a doubt arises how a son will offer oblation to his dead father as is sanctioned by the scriptures if he does not continue his affinity for him. The answer is that the assumed affinity for selfish motive and for enjoyment of pleasures leads to bondage. But if it is to pay debt and to render selfless service to others, it frees us from bondage.*

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* A debtor and a malefactor can't attain salvation easily. If a person suffers for his evil deeds or he performs virtuous deeds such as offering of charity etc., his sins are destroyed but his debt and guilt still persist. He can be free from the debt and the guilt only if the creditor and the offended forgive him. Originally a man becomes a debtor, a slave, an orphan, a mean and a degraded fellow only when he assumes his affnity for the world. But he who assumes none as his own in the world can't be a debtor and a malefactor because debt and guilt can't exist without base—*"mūlābhāve kutaḥ śākhā'*—in the absence of root there can't be any branch.

If things seem to be ours it means that they are ours only in order to be utilized for the service of others. Similarly if relatives seem to be ours, it means that they are ours only in order to render them selfless service without expecting any return. Nothing is ours for our own sake. If we regard them as ours for our selfish motive, we shall be ensnared in the cycle of birth and death. The Lord declares—"Attachment of the soul to the modes is the cause of Its birth in good and evil wombs" (Gītā 13/21). He who regards anything as his own gains nothing while he who regards nothing as his own attains everything viz., God.

Without misusing things if we put them to the best use according to our knowledge and power, our assumed affinity for those things is cut asunder; and if we render selfless service to other persons, our assumed affinity for those persons dissolves. Freedom from this assumed affinity leads to liberation. Now a question arises why liberated souls being free from such assumed affinity remain engaged in the welfare of others. The answer is that they remained engrossed in the welfare of others during the stage of their spiritual discipline (Gītā 5/25; 12/4). So now also they act according to their nature though nothing is to be done, to be known and to be attained by them as the Lord declares—"Even a liberated man acts according to his own nature" (Gītā 3/33). It means that by remaining engrossed in the welfare of others, their affinity for the world is completely detached; and

therefore they have not to work for the welfare of others, rather the welfare of others becomes their spontaneous activity.

Excepting God whatever we regard as ours becomes polluted because it is the sense of 'mineness' which is filth (pollution)—"Let the filth of mineness be burnt" (Mānasa 7/117a). Not only this but by regarding the persons as our own, we want to become their master but in fact we become their slaves. We want to set them right but in fact they are set wrong. By doing so we defile our body, senses, mind, intellect, ego, wife, sons, family, riches and property etc., and create an obstacle to their improvement. But if we don't regard them as ours they are purified by God's power and become uncommon as God's gift because in reality they belong only to God.

If we regard an object as ours, it becomes polluted and we become orphans and slaves. But if we don't regard it as ours, it is purified and we are patronized and liberated.

Quest for Truth and Self-realization

The goal of quest is to know the self and the world rather than God. We are inquisitive when our knowledge is imperfect viz., we know something but we don't know something*. We have no inquisitiveness about the topic which is either not known at all or which is perfectly known and realized. God is totally unknown to us and so He is not within the limit of inquisitiveness or thought but is a matter of faith. We have no perfect knowledge of the self and the world. 'I am' and 'The world is'—this much we know; but 'What I am' and 'What the world is'—this we don't know in reality. So 'I' (the self) and 'the world' are subject of inquisitiveness.

In the scriptures God is also said to be a subject of knowledge—*'jagajjīvaparātmanām'*. But it is so only for those who have faith in the scriptures and in liberated souls. In Vedic literature and in saints' utterances God is described. It is because of this description that people develop inquisitiveness for God. It means that those who have faith in the scriptures and saints and have heard of God from them but have no such realization, inquire about Him. Contrary to them are those who have no such

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* A man being proud of his knowledge by regarding it as perfect becomes an atheist; but being dissatisfied with his imperfect knowledge and having the feeling that he lacks knowledge he becomes inquisitive.

inquisitiveness. But as far as inquisitiveness about the self and the world is concerned that can be equally perceived in believers and non-believers because all people realize 'I am and the world is'. But such realization about God is not there. Therefore God becomes a matter of faith for them. Thus there are two classes of people—believers or non-believers and two schools of philosophy—theism and atheism.

In an inquisitive person by thinking 'I am inquisitive' egotism viz., individuality persists. So long as ego lasts, he acquires a lot of learning but does not have Self-realization. But intense quest causes restlessness in him. He thinks, "I have known so much yet there is not much improvement and I have gained no singularity. I still come under the sway of attachment and aversion, desirability and undesirability and joys and sorrows". Such restlessness eats away his ego, only pure inquisitiveness remains; and that pure inquisitiveness turns into Self-realization. With this realization relationship with Prakṛti (Nature) and its evolutes totally vanish and the effulgent self remains as it is. Here it is imperative to know that only the insentient objects can be the subject of knowledge. The sentient can't be the subject of knowledge as It Itself is an embodiment of knowledge. By attaching higher value to the insentient objects, we could not realize the sentient one. Having realized Him, we lose our own identity and there is only Self-realization.

Effacement of Egoism and God-realization

When a man realizes non-existence of all places, time, actions, articles, states, incidents and circumstances etc., only God exists. The Self itself inheres God. Therefore God is neither distinct from us nor are we distinct from Him. He is neither far from us nor are we far from Him. He is neither without us nor are we without Him. He can't desert us nor can we desert Him. He is all—the illuminator, base, support, preserver, creator, knower and lovable of all. He is known as the inner soul, the spectator of the self and the universal soul etc. No one is incapable, dependent and undeserving in realizing Him Who is ever realized. He can be realized only by having an intense desire.

If we insist on a particular doctrine of philosophy such as dualism or non-dualism or special non-dualism etc., it proves to be a stumbling block to God-realization* because God is one and the same for all. There remains a difference in philosophical

* He who insists on his own sect is a sectarian and a sectarian can't judge correctly. Saints declare—

doctrines so long as egoism lingers in the aspirant. Egoism gives rise to individualism while individualism gives rise to dualism. Therefore as long as egoism persists, differences can't vanish. But when egoism vanishes, all differences perish and only God remains.

What is egoism? Let us think over it. In the Gītā Lord Kṛṣṇa declares—"Egoism, thus is My Prakṛti (Nature) divided eightfold" (Gītā 7/4); "the five subtle elements, ego, intellect and also the unmanifested (Nature)" (Gītā 13/5). In Sāṅkhyakārikā also there is mention of egoism—*"prakṛtermahān tato'haṁkāraḥ"*. In Śrīmadbhāgavata there is mention of three kinds of egoism—Sāttvika (of the mode of goodness), Rājasa (of the mode of passion) and Tāmasa (of the mode of ignorance) (11/24/7). All egoes mentioned above

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मतवादी जानै नहीं, ततवादी की बात।
सूरज ऊगा उल्लुवा, गिनै अँधेरी रात॥
हरिया तत्त विचारियै, क्या मत सेती काम।
तत्त बसाया अमरपुर, मत का जमपुर धाम॥
हरिया रत्ता तत्त का, मत का रत्ता नांहि।
मत का रत्ता से फिरै, तांह तत पाया नांहि॥

A sectarian can't understand the topic of Self-realization (God-realization) explained by a metaphysician in the same way as an owl can't see daylight. Saint Haridāsa declares that an aspirant instead of getting entangled in any sect should think of God-realization because the thought of God-realization leads to immortality while insistence on a sect leads to hells. He who insists on a sect can't realize God.

are parts of insentient Nature (matter). Therefore God has described 'ego' as distinct from the self as *'ahaṅkāra itīyam'* (7/4), *'aparā iyam'* (7/5) and *'etad yo vetti'* (13/1). It means that 'ego' is that which is to be illumined and known, while God is the illuminator and the knower. Therefore the illumined and the illuminator or the known and the knower can never be identical.

A man by identifying the self with ego holds 'I am'.* In 'I am', 'I' is a fragment of 'Prakṛti' (Nature) while 'am' is a fragment of God (Is). It means that 'I' has its identity with 'not' (the whole non-existent matter) while 'am' has its identity with 'Is'. It is called 'am' because of its relationship with 'I'. If it (am) renounces this relationship with 'I', it will not remain 'am' but it will remain 'Is'. That 'Is' is God.

When a person accepts the egoistic notion in him (in the self) by ignorance, modifications such as insentience, individualism, unevenmindedness, feeling of lack, disquietude, doership and enjoyership etc., emanate. Therefore in order to wipe out this assumed egoistic notion, a person has to accept Divinity ('Is') in himself because in Divinity there is no egoism.

* When a man identifies the self with ego, he distinguishes between 'I', 'you', 'this' and 'that'. But when he ceases to have this identification, 'I', 'you', 'this' and 'that' will vanish but only their illuminator 'Is' (God) will remain. In 'Is' all these four are not there.

When egoism vanishes, he becomes totally free from evils such as individualism and unevenmindedness etc. Acceptance of Divinity in the self does not nourish dualism, rather it shatters it, because by accepting Divinity in the self, egoism vanishes. When there is no egoism, then how can modifications or evils born of egoism subsist?

In order to wipe out egoism either accept existence of 'Is' in place of 'am' or merge 'am' into 'Is' (omnipresent God). By doing so 'egoism' will disappear viz., 'I', 'you', 'this' and 'that' will disappear only 'Is' will exist. As whether a knife falls on a melon or a melon falls on a knife, it is the melon which is cut; so is the case with 'Is' and 'am'. Whether 'Is' is merged into 'am' or 'am' is merged into 'Is', it is only 'am' (individualism) which will vanish and 'Is' will remain.

It is better to merge 'am' into 'Is' than to merge 'Is' into 'am' because 'am' has already got the impressions of egoistic notion (individualism). So the egoistic notion does not vanish quickly. Therefore instead of getting established in the self it is better to take refuge in God Who is every one's own.* When

* No one except God can be our own, because in fact our own can be only He Who can never separate from us and we can never separate from Him. He who sometimes joins us and sometimes separates from us can't be ours.

the self turning Its back from egoism surrenders to God Who is one's own viz., he accepts 'I am only God's and I am not of anyone else in the least', he crosses the divine illusion (lower Nature) viz., his egoism is totally annihilated—"Those who take refuge in Me cross the divine illusion of Mine" (Gītā 7/14). It means that if a man gets established in the self, there is possibility of the trace of egoism to persist. But when a man takes refuge in God, his egoism totally vanishes because it is God Himself Who shatters egoism of the devotee who takes refuge in Him*. With the dying out of egoism, place, time and

* Those devotees who have predominance of discrimination depend on God by renouncing dependence on egoism viz., by renouncing the world. But those devotees who instead of having predominance of discrimination have faith in God, depend on God with their egoism (as they are). God Himself shatters egoism of such devotees—

teṣāṁ satatayuktānāṁ bhajatāṁ prītipūrvakam
dadāmi buddhiyogaṁ taṁ yena māmupayānti te
teṣāmevānukampārthamahamajñānajaṁ tamaḥ
nāśayāmyātmabhāvastho jñānadīpena bhāsvatā

(Gītā 10/10-11)

"To them, ever devout, worshipping Me with love, I confer that Yoga of wisdom (equanimity) by which they attain Me."

"In order to shower My grace on them, I dwelling in their hearts destroy the ignorance—born darkness by the luminous lamp of wisdom."

actions go into naught; only 'Is' (the real) remains. The knower does not remain, knowledge (self) (Tattva) remains; joys and sorrows don't remain, bliss remains viz., only Divinity in the form of Truth-Consciousness-Bliss solidified remains which in the Gītā has been declared "All is God" (7/19).

That Divinity prevails everywhere, all the time, in all actions etc., but is beyond place, time and actions etc. If anyone performs actions in order to attain that Divinity, it means that he is trying to be separate from that Divinity. The reason is that performance of actions involves doership. Hence Divinity remains unattained. Similarly self-thinking does not lead to Self-realization because by self-thinking the thinker exists and matter contrary to spirit exists. A person tries to attain the Divinity only when he thinks that It is unattained; and he tries to renounce the matter and to reflect on the self only when he accepts the existence of matter.

If we try to know that Divinity, it means that we are far from It because if we want to know It, it means that It is the object to be known. But the fact is that Divinity is the knower rather than the object to be known. No one can be the knower of the knower of all, in the same way as we can see all objects with the eye but we can't see the eye with the eye because the power of vision is not an object of senses. Therefore that Divinity alone is the knower of Divinity Itself.

Arjuna says to Lord Kṛṣṇa—"You alone know Yourself by Yourself, O Supreme Person" (Gītā 10/15). Saint Tulasīdāsa in the Mānasa declares—

बिषय करन सुर जीव समेता। सकल एक तें एक सचेता॥
सब कर परम प्रकासक जोई। राम अनादि अवधपति सोई॥

(1/117/3)

"The objects of senses are illumined by senses, senses are illumined by the gods of senses, the gods of senses are illumined by the self. But the Supreme illuminator of all is the beginningless Absolute, Lord Rāma Who is now the king of Ayodhyā."

We can't think and reflect on Divinity without the aid of the evolutes of Nature. If we think or reflect on It, the mind or the faculty of reflection remains with us; if we decide, intellect remains with us; while seeing, hearing and speaking, eyes, ears and tongue respectively remain with us. Similarly if we assume the existence of 'Is', assumption and the individuality of the person who assumes remain. If we negate 'not' (the unreal), the individuality of the person who negates lasts. If we renounce the sense of doership, "I am not a doer"—this egoism in its subtle form persists viz., individuality of the person who renounces remains. Therefore we should neither make assumptions nor negate nor renounce but remain calm and quiet from within and without by being established in 'Is' (Divinity). We should also not have this insistence

that we have to be calm and quiet because by doing so the sense of doership will usher in. In fact the state of quietness is spontaneous.

If we renounce the notion of 'I', 'you', 'this' and 'that' only 'Is' (the real) remains. We should remain established in that 'Is' without thinking of anything else. Lord Kṛṣṇa in the Gītā declares—"An aspirant having a firm resolve that only God exists everywhere should think of nothing else" (6/25). If any thought comes to the mind, we should have neither attachment nor aversion to it; we should feel neither pleased nor displeased, neither take it as good nor bad. We should neither take it as our own nor should we accept it in our own self. We should become quite indifferent to it. In fact it is not in us. Attachment and aversion is a pair of opposites. This pair of opposites is the main stumbling block to God-realization. Lord Kṛṣṇa declares—"Attachment and aversion are the way layers" (Gītā 3/34).

In this way if we become quiet from within and from without by being established in God even for a second or two, it develops such a power which destroys the taste for contact—born pleasures and also for attachment to the world. The reason is that in actionless Divinity there is unlimited power. All powers emanate from that actionless Divinity (Is), they exist in it and also merge into It. In the world after every activity there is the state of inactivity which replenishes

that power. For example when we get exhausted by speaking continuously, we remain quiet for sometime and thus regain power to speak. We feel fatigued by walking continuously and having rested for sometime regain energy for walking. By working hard throughout the day we feel tired but by sleeping we regain energy and are refreshed. Thus when one physical or mental activity is over and the other begins, in between the two there is actionless Divinity.

सब वृत्ति हैं गोपिका, साक्षी कृष्ण स्वरूप।
सन्धिमें झलकत रहे, यह है रास अनूप॥

"All mental activities are cowherdesses while Lord Kṛṣṇa stands witness. As between the two cowherdesses Lord Kṛṣṇa is visible; similarly between the two activities the self shines. Thus we get unique bliss."

If we become quiet in that actionless Divinity, we shall realize that self-evident Divinity. In fact the state of quietness is innate, axiomatic and natural. It needs no effort. Mere awareness of the non-existence of material objects should be there.

Divinity Beyond the Ken of Instruments

'Kāraka' gives birth to an action and conduces it to accomplishment. 'Kārakas' are six in number. Kartā (Nominative), Karma (Objective), Karaṇa (Instrumental, Sampradāna (Dative), Apādāna (Ablative) and Adhikaraṇa (Locative). These six cases are instrumental only in the accomplishment of mundane actions. But in God-realization they are not instrumental because God-realization is beyond the ken of actions. The perfection of practice is possible only with the help of instruments which are evolutes of Nature. Practice results in a particular new state but does not lead to Self-realization as Divinity has no state. Self-realization (God-realization) is possible by discrimination and that faculty of discrimination has been bestowed upon all beings by God. Other beings except human beings exercise it for the maintenance of their bodies because they have no thirst for God Who is transcendental*. So they can't

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* In other beings this discrimination is possessed more by moving beings than by the unmoving ones. Among the moving ones the birds possess it more than animals of the land while animals of the land possess it more than aquatic creatures. But in them it is limited to the maintenance of bodies. So they can

realize God. A man by making proper use of his discrimination and by respecting it can be superior even to the gods and can bring God under his sway. But because of his indulgence in pleasures and misuse of discrimination he can degrade himself and be inferior even to animals and can pave the way to eighty-four lac species and to hells.* So a man should not indulge in such actions which discrimination does not sanction.

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distinguish the eatable from the uneatable, heat from cold, contact from separation etc. But unlike man they can't distinguish the real from the unreal and duty from non-duty because they don't possess the faculty of discrimination and right also. This discrimination is aroused in human beings only. The reason is that other subhuman creatures are destined to reap the fruit of their past actions while a man by attaching importance to his discrimination can realize God and be free from the cycle of birth and death. Therefore it is a man's special responsibility to realize God in the same way as the income tax has to be paid only by those whose income is taxable.

* Without utilizing discrimination a man degrades himself more than even an animal. A man rather than an animal indulges in such sins as fraud, falsehood, forgery, deception, dishonesty, injustice and violence etc. Animals by reaping the fruit of their past evil actions progress towards a better life while a man degrades himself by incurring new sins because of his greed for pleasures. He misuses his discrimination in committing new sins for the gratification of his desires. The Lord declares—"People of demoniac nature look upon the gratification of desires as their highest aim and feel sure that

Beings have both lower (material) Prakṛti (Nature) and higher (spiritual) Prakṛti (Nature). 'Egoism' is lower Nature* while spirit is higher Nature. This relationship between the matter and spirit is called 'Cijjaḍagranthi' (unreal).

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that is all" (Gītā 16/11). Thus animals by reaping the fruit of their past actions pave the way to human life while man by incurring new sins pave the way to hells. So the company of such vile persons has been called worse than even residence in hells—

बरु भल बास नरक कर ताता। दुष्ट संग जनि देइ बिधाता॥

(Mānasa 5/46/4)

The reason is that in hells a man by reaping the fruit of his evil actions is purified while in the company of vile persons he loses purity and incurs sins.

* The Lord in the Gītā has divided the lower nature into eight parts—earth, water, fire, air, ether, mind, intellect and ego (7/4-5). Amongst them 'ego' is the chief cause of bondage. Though higher or lower in qualities these eight belong to the same class. As the earth is matter, so is ego viz., ego is like a lump of earth. In order to draw attention to this secret fact the Lord uses the term *'iyam'* (this) *'ahaṅkāraitīyam'* (7/4) and *'apareyam'* (7/5). The Lord has mentioned the same fact by the term 'etat' when He declares 'ego' as 'Kṣetra' in *'etad yo vetti'* (13/1). This 'ego' has been mentioned as 'this' in order to clarify that it is distinct from the self and is knowable. The reason is that 'this' can never be 'self' while 'self' can never be 'this'. A man by ignorance identifies the self with ego and so he is attracted towards the matter and comes under its sway.

जड़ चेतन हि ग्रंथि परि गई। जदपि मृषा छूटत कठिनई॥

(Mānasa 7/117/2)

This relationship is illusory, not real because matter and spirit possess antagonistic nature. Spirit is luminous while matter is the object to be illumined. Spirit is changeless while matter is kaleidoscopic. Spirit never ceases to be while matter never lasts. Both are distinct in nature yet they are not enemy to each other. The spirit is the illuminator and supporter of the matter. The real is the bedrock of the unreal. Inquisitiveness to know the real (Divinity) is inimical to the unreal (matter) because inquisitiveness breaks up relationship with the matter. Thus in a sense inquisitiveness for Divinity is superior to Divinity. Desire for the mundane materials and actions connects us with them while inquisitiveness breaks up our relationship with them. In the desire for pleasure there is predominance of matter (ego) while in inquisitiveness there is preponderance of spirit. When in a man there is predominance of matter, he desires mundane pleasures. But when there is predominance of spirituality, he develops a desire for salvation or God-realization.

So long as a man remains engrossed in the mundane pleasures because of the predominance of matter (ego), he can never attain supreme peace or supreme bliss. Even if he rises to the rank of Brahmā, the creator, he can't attain supreme peace. How can

the changeable provide peace to the unchangeable? How can the unreal satiate the real? Attaching higher value to the spirit and renouncing the matter when an aspirant advances, his ego will die out and pure self will remain. With the effacement of relationship with matter, attachment totally vanishes. Then attachment being rooted out, he attains perfection* viz., nothing remains to be done, to be known and to be gained by him. In fact perfection is axiomatic but attachment to the matter does not allow perfection. As soon as this attachment is totally wiped out, perfection is automatically realized. But it is realized only when there is inquisitiveness for God-realization or Self-realization or for God's love or vision. It means that inquisitiveness will specially arouse discrimination which will cut asunder attachment to the matter. This detachment will root out egoism which in turn will root out the sense of mine† and thus the untainted self

* Unless attachment is totally annihilated, a man may talk tall, may discuss the subjects lucidly, may deliver discourses on them and even may write books on those topics but can't attain supreme peace.

† When the spirit assumes relationship with the non-self, the sense of 'I'ness is born. A man has the sense of 'I'ness and 'mineness' with the body while he has the sense of 'mineness' with other objects. But being proud of his possessions he also develops the sense of 'I'ness as 'I am rich' etc. (A man gets proud by possessing learning, intelligence and talent etc., while he becomes arrogant by possessing riches and

will be realized. Thus is Self-realization no instrument (Kāraka) is necessary.

In all Kārakas (cases) nominative case is the most important. In 'Kartā' (nominative case) consciousness is reflected while it is not so in other cases. In fact 'Kartā' is not synonymous with consciousness. This (Kartā) represents assumed relationship with consciousness—"With the understanding clouded by egoism, man thinks, I am the doer" (Gītā 3/27). Therefore in the Gītā where the Lord has mentioned five factors—body, agent, senses, various sources of efforts and Saṁskāra (providence or impressions) for the accomplishment of all actions, there He has censured the person who looks upon his self as the doer by declaring that such a person is of impure (untrained) mind and perverse understanding.* The reason is that the self is neither a doer nor an enjoyer. Lord Kṛṣṇa

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property etc.) With detachment from the non-self, there is effacement of the sense of 'I'ness and 'mineness' and only the 'Self' remains in which there is neither the sense of 'I'ness nor that of 'mineness'.

* tatraivaṁ sati kartāramātmānaṁ kevalaṁ tu yaḥ
paśyatyakṛtabuddhitvānna sa paśyati durmatiḥ

(Gītā 18/16)

'Such being the case, the man of impure mind, who, on account of perverse understanding looks upon the self as the doer, does not see at all.'

declares—"The self in spite of dwelling in the body neither acts nor is tainted" (Gītā 13/31). If the self is not the doer, who is the doer? The Lord answers is the Gītā—"All actions are performed only by Nature (Prakṛti)" (13/29); "All actions are performed by the modes of Nature and it is the modes which are acting on the modes viz., the modes are the doer" (3/27-28; 14/23); "There is no agent other than the modes" (14/19); "The senses move among the sense-objects viz., senses are the agent" (5/9). It means that it is Nature rather than the self which is the doer. Therefore an enlightened soul realizes that he does nothing (Gītā 5/8) and he by holding that it is the modes which are acting on the modes does not get attached (Gītā 3/28). The Lord also declares—"When the seer beholds no agent other than the modes and knows the self beyond the modes and considers himself totally detached from the modes (which he really is)*, then he realizes the self"†.

In the Gītā the Lord has attributed doership to

* "The self is totally free from Guṇas (modes)" (Gītā 13/31). The self is the illuminator while modes are to be illumined; the self is unchangeable while modes are changeable; the self is eternal while modes are transitory.

† nānyaṁ guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati
guṇebhyaśca paraṁ vetti madbhāvaṁ so'dhigacchati

(Gītā 14/19)

Nature and enjoyership to the spirit*. The reason is that it is only the spirit which can experience pleasure or pain. An action takes place in the matter while the fruit of the action in the form of pleasure and pain is reaped by the self. Which self? The self which is seated in Prakṛti (matter or Nature). The Lord declares—"The self seated in Prakṛti experiences the modes born of Prakṛti" (Gītā 13/21). It means that it is because of the sense of doership that a man has to experience pleasure or pain otherwise he will remain established in the self which is naturally an embodiment of bliss. The Lord declares—"He is alike in pleasure and pain and remains established in the self" (Gītā 14/24). Therefore this enjoyership of pleasure and pain is merely an assumption, it is not a fact. In the self there is neither doership nor enjoyership. As they have no pre-existence so they die out†. Had there been doership and enjoyership in the self, they could have never died out when the self was alive.

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* kāryakaraṇakartṛtve hetuḥ prakṛtirucyate
puruṣaḥ sukhaduḥkhānāṁ bhoktṛtve heturucyate

(Gītā 13/20)

† yasya nāhaṅkṛto bhāvo buddhiryasya na lipyate
hatvāpi sa imā̐llokānna hanti na nibadhyate

(Gītā 18/17)

"He who is free from egoistic notion, whose intellect is not tainted, though he slays all people, he does not slay nor is he bound".

When the self has no doership at all and when It does not bear an iota of relationship with the nominative case, how can it bear any relationship with other cases? So first of all an aspirant should have a firm determination that he is neither a doer nor an enjoyer; he has neither the sense of 'I'ness nor that of 'mineness' in him. Though it appears that this determination is done by intellect but actually it is awareness of the self. This awareness needs no aid of instruments. It means that first an aspirant thinks and then he determines by his intellect that he is beyond instruments. This awareness that he is beyond the ken of instruments is only of the self. It implies that in this awareness complete detachment from the instruments is there.

The place where an action takes place is known as 'Adhiṣṭhāna (Adhikaraṇa or locative). But the self is not the seat of any action. Every action can be attributed to the self because the self is the substratum of everything and action. The assumed entity has no independent existence of its own except that of the self. Therefore the self is known as the abode, support, base and illuminator of all beings, objects and actions.

Thus in the self there are no 'Kārakas' (cases) such as 'Karma' (objective), 'Karaṇa' (instrumental) and 'Adhikaraṇa' (locative) etc.* It proves that

* Out of the six Kārakas (cases) the four—Kartā (nominative), Karma (objective), Karaṇa (instrumental) and

Divinity is beyond instruments, actions and objects which are evolutes of Nature. Therefore Self-realization or God-realization is not possible by means of material instrument but it is possible only by cutting asunder the assumed relationship with Prakṛti (Nature) and its evolutes.

Adhikaraṇa (locative) have direct relationship with actions. These four can be used as nominatives. But it is not the case with Sampradāna (dative) and Apādāna (ablative) cases. They are merely helpful in action. That is why the passive voice is not applicable in them. For example—"He gave charity to a deserving hand"—this is dative case. The donor undergoes no change when charity is offered. If there is no donor, the action of charity is not accomplished. He is called a 'Kāraka' because he is helpful in the action of charity. Similarly—"He came from the village"—this is Apādāna (ablative) case. The village does not undergo any change but it is called a case because his coming is connected with the village.

Actions are fourfold—Utpādya (production), Vikārya (modification), Saṁskārya (purification) and Āpya (attainment) [sometimes they are called by three names—Nirvartya, Vikārya and Prāpya]. Out of them the objective case 'Āpya' does not undergo any change as in 'I earned money' does not undergo any change.

Description of the Unreal

The unreal which does not exist everywhere, all the time, in every action, object, person, state, circumstance and incident etc., is actually non-existent. Lord Kṛṣṇa declares—"The unreal has no existence" (Gītā 2/16).

That which exists in a particular area or at a particular time or in a particular action or thing or person or state or circumstance or incident does not actually exist anywhere, anytime, in anything or person etc.

That which exists in certain bodies, classes, castes, groups and stages of life only, can't actually exist anywhere. If it seems to exist, it is transient.

If the sense of doership is perceived in some persons but it is not perceived in others, it means that it is not real, it is merely assumed. Similarly evils such as desires, anger, greed, delusion, arrogance, envy and jealousy etc., sometimes appear in the mind while sometimes they don't appear; it means that actually they have no existence of their own. They are naught. If they had been real, they might have neither decreased nor vanished.

In fact modification such as lust and anger have no independent existence. Modifications and independent existence are contrary to each other. How can modifications have an existence of their own, when they change? How can the reality which has an independent existence of its own and which remains the same undergo any modification? It is by misapprehension that we assume such modifications as lust and anger etc., in us. Thus by assuming them in us we try to wipe them out. But actually we strengthen them by supposing their pre-existence*. Similarly we accept independent existence of the mind. So thoughts and projections come to the mind. But they are changing every moment while the real does not undergo any change. That which undergoes

* Here a question arises if evils such as lust and anger etc., have no existence of their own, then how does an aspirant degrade himself by accepting them in his own self? The answer is that after a nightmare, even after awakening the heart shivers and throbs. It means that happenings of the dream have their effect in the wakeful state. Similarly evils such as lust and anger etc., by being accepted in the self cause the downfall of the aspirant. Downfall (degradation) here means deviation from the spiritual discipline. Such deviation does not allow God-realization to him. Similarly he can make progress by accepting the fact that they have no existence. In the same way in the school of non-dualism the pupil realizes the Divinity by accepting himself as Divinity by a mere dialogue between the preceptor and the pupil.

changes has no existence. It is by misapprehension that we give existence to that which has no existence at all.

The unreal has no existence but by an error we have assumed its existence. This existence is merely assumed and imaginative. Similarly the world has no independent existence. But when the real self accepts existence of the unreal because of its reality the unreal seems to exist in the same way as fuel, coal, pebbles, stones and potsherds etc., shine brightly when they are put on fire though they are not bright.

The unreal may manifest but has really no existence. The reason is that whatever does not exist anytime and anywhere does not exist ever and at all. But the Real (God) does not cease to exist at any place, at anytime, in any action, in any object, in any state, in any circumstance and in any incident. That which does not cease to exist at anytime and at any place has existence at all times and at all places. So the Lord declares—"The real never ceases to be" (Gītā 2/16). As far as actions, things, persons, places and time etc., are concerned, they neither existed in the past nor will exist in future and at present also decaying every moment. But God was even the same, will remain the same and is the same now. He ever remains the same without undergoing

any change. He is in the vision of someone while not in that of others. It does not prove His non-existence. This is either the defect or absence of vision. Therefore in spite of having His existence He is not perceived.

The world is automatically and continuously going into naught while God is ever attained spontaneously. The world is illusory, it can't be attained because an illusion can never be attained and that which is ever existent does not appear. Appearance has no existence. The world never exists.

If we want to explain the fact that only God exists to the person who is attached to the world, we shall have to say, "The world does not exist, only God exists." But if this fact is to be explained to the person who is not attached to the world, we shall have to say only "Only God exists." If a coward by error perceives a snake instead of a rope, we console him by saying, "It is not a snake, it is a rope", while to a brave man we only say, "It is a rope." It means that we have to renounce attachment to the world, only if we are attached to it by accepting its existence, otherwise we naturally remain detached without any effort.

The world is represented by objects and actions. When we out of ignorance accept existence of the world we desire objects and are inclined to engage

in actions. Actually the self is transcendent and inactive. But we are inclined to act due to our liking for objects and actions. Even if such an activity appears, the self always remains actionless. Desire for objects and inclination to actions lead us to naught but none wants such nothingness.

A man (the embodied soul) is attracted towards the mundane because of the predominance of the matter-fragment in him while he is attracted towards God because of the predominance of the spirit-fragment in him. The attraction for the world results in naught while the attraction for God results in Divine Love and God-realization. Love and enlightenment are two sides of the same coin. Without enlightenment love is nothing but attachment, because without realizing the non-existence of the world, a man has attachment rather than love for the world and without love enlightenment is zero because by realizing the non-existence of the world nothing remains but zero.

The Self can't know the unreal in its true nature without being distinct from it because really It is totally distinct from it. The Real can be known by merging the self in It because both are integral. To be distinct from the unreal means detachment from the unreal and identification with the Real means love for the Real.

The Self is ever totally detached from the unreal by nature but so long as It is attached and attracted towards it by regarding it as pleasant, It can't know it really and can't be detached from it. Similarly the Real (God) is ever attained but without attraction for Him, we can't know Him viz., attain Him. We can merely discuss Him by having a bookish knowledge about Him. We may feel proud of this knowledge but we can't realize Him.

Having no attraction for the unreal we get detached from it. Such detachment leads us to the realization of the non-existence of the unreal and existence of the Real; and all sorts of agonies perish. We know the Real by having attraction for the Real. By knowing the Real as real, the Real (God) is realized and bliss is attained.

Total detachment from the unreal and attainment of the Real are simultaneous. Similarly destruction of sorrows and attainment of bliss are simultaneous. They are different only in names. The reason is that the unreal (world) neither existed, nor exists, nor will exist but the Real (God) was ever in existence and will ever remain in existence whether we believe in His existence or not, whether we know Him or not, whether we accept Him or not and whether we realize Him or not. The Real (God) has always His independent existence.

Description of the Indescribable

[An aspirant should study this article with a pure and concentrated mind in seclusion. Instead of having an eye on the literal meaning of words he should try to grasp the deep meaning of the article with ultimate goal in view and then become silent from within and from without. By doing so he will get established in the self-evident innate Divinity and he will attain the supreme goal of human life*.]

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* Here the question arises—How is He Who is indescribable to be described? And how is He Who is described, indescribable? The answer is that the Divinity is indescribable, yet He is described so that aspirants may have an aim to attain Him. In the Gītā also Lord Kṛṣṇa declares to meditate on His inconceivable Form (8/9). Again the same question arises—How to conceive of Him Who is inconceivable? And how is He, Who is conceived, inconceivable? It means that though God is inconceivable, yet He can be an aim for thinkers. Similarly in the Gītā there is mention of the marks of him, who has transcended the three modes (14/21—25). Again the same question arises—How are there marks of him who has transcended modes? And if there are marks, how has he transcended modes? The reason is that there can be marks because of modes. It means that people judge such souls by the marks of their bodies and inner senses etc. Actually these are mere hints to know a person who has transcended modes. In the same way it has been declared about an equanimous person that he whose mind is established in equanimity is established in Brahma (God) (Gītā 5/19).

The real entity is singular and is indescribable. That entity is beyond the ken of mind, intellect and speech—"*yato vāco nivartante aprāpya manasā saha*" (Taittirīya. 2/9). Saint Tulasīdāsa also declares in the Mānasa—"The Divinity is unknown to speech and mind and can only be conjectured as It is beyond argument" (1/341/4). Tongue can't describe the 'Tattva' (Divinity or Entity) and in 'Tattva' there is no tongue. We don't aim at God (Divinity) and so in order to enable us to have Him as our aim He is described. If we without aiming at Him merely learn the description, we can't attain Him. But if we describe Him by aiming at Him, only He rather than the description remains. It means that while describing Him the tongue exhorts itself and while reflecting on Him the mind exhorts itself, then only He remains and He is realized. Actually He was already realized, only the misapprehension of non-realization vanishes.

Any action, object, mental activity or thought born of Nature has no access to Him because He transcends Nature. Therefore He is not described, He is attained. Actually He is ever attained to everyone but we hold that He is unattained to us. So He is said to be attained. Now the question is why He who is ever attained seems to be unattained. The answer is that He seems to be unattained because we regard the unreal as real and want to gain it. If we regard it as real and attach importance to it, it appears to be existent and He to be unattained. He may appear to be unattained yet He is ever attained. He ever remains

the same without the least modification. This is a principle that only He Who is ever present (attained) is attained and which is naught (unattained) is renounced. There can't be any deviation in this principle.

There are so many diversities in the domain of Nature (the unreal) while there is no diversity in Divinity. While assuming the material objects as real and attaching them higher value we describe the Divinity, then the Divinity becomes a subject of intellect and It becomes distinct.* When we take the aid of any instrument such as intellect, we feel ourselves distinct from the Divinity. The moment we renounce such aid, there remains no distinction, only the Absolute remains. For example 'day' is the light period when it is contrasted with 'night', the dark period. So is the night, the dark period as contrasted with the light period. But in the sun there is neither day nor night, he is ever illuminating. So is the case

* The description given in the scriptures is from our point of view. We accept existence of the unreal. So the scriptures describe the real from our viewpoint in our language in order to enable us to renounce attachment to the unreal. So there are different schools of philosophy. In spite of different schools of philosophy, the Divinity is one. So long as there are—the spectator, the knower, the philosopher and philosophy, there is difference in the description of the Divinity, otherwise the Divinity is ever the same. In other words it can be said that as long as 'egoism' (the knot of spirit and matter) persists, there are differences. But when egoism ends, only Divinity remains.

with the sea and its waves. When they are compared, they seem to be different from each other. But in the water-element there is neither sea nor waves.* Similarly God is said to be endowed with attributes and also attributeless, to be endowed with form and also formless while He is none of them.

The Divinity is called the illuminator, the support and the base when He is compared with the objects to be illumined, to be supported and to be based respectively. The objects to be illumined, to be supported and to be based are limited, perishable and innumerable while He Who is the illuminator, the

* God and the embodied soul have been described in two ways. The first one is that God is the sea and the embodied soul is His wave viz., the wave belongs to the sea. The second one is that the soul (self) is the sea and God is Its wave viz., the sea belongs to the wave. Out of these two the former sounds reasonable because when the sea and the wave are compared with each other, the sea appears to be more permanent than the transitory wave. Therefore the wave belongs to the sea, the sea does not belong to the wave. Moreover if the self is regarded as the sea and God as the wave, it will give birth to pride, and thus egoism (the knot between the self and matter viz., bondage) will remain eternally while God will become transient. The reason is that the self has practised this egoism (individualism) from time immemorial. The Divinity can be realized only by wiping out that egoism.

Besides the above mentioned two ways there is the third unique point that in water-element there is neither sea nor wave viz., there is no difference between the two. The sea and the wave are relative terms while water-element is absolute.

support and the base is unlimited, imperishable and one. So the former will perish while the latter will remain. These nomenclatures such as the illuminator, the support and the base will disappear, only the Divinity will remain.

Having assumed identity with the body that very 'Tattva' (Divinity) is called 'Śarīrī' (embodied soul). Similarly having relationship with 'Kṣetra', It is called 'Kṣetrī'. As the Divinity knows 'Kṣetra', It is called 'Kṣetrajña'. It is called the seer and the witness by having connection with the scene and the objects of witness respectively. But in fact that Divinity in Itself is none of them. It is called so only in relation with them.

The Divinity is singular when compared with the plural, spirit when compared with matter, real when compared with the unreal, existent when compared with the non-existent, eternal when compared with the transient, unborn when compared with the born, imperishable when compared with the perishable, an embodiment of truth-consciousness-bliss when compared with the world in the form of untruth-unconsciousness-suffering. It is said to be attained when we consider material objects as unattained while It is said to be unattained when material objects appear to be attained. Its realization is said to be easy in contrast with the version that Its realization is difficult otherwise while It is ever attained, there is no question of easiness or difficulty in Its realization. But actually that Divinity is neither plural nor singular, neither

matter nor spirit, neither unreal nor real, neither non-existent nor existent, neither transient nor eternal, neither born nor unborn, neither perishable nor imperishable, neither in the form of untruth-unconsciousness-suffering nor in the form of truth-consciousness-bliss, neither attained nor unattained, neither difficult nor easy. It means that the Divinity is indescribable in words.

That Divinity is of independent existence in contrast with the dependent existence and is natural in contrast with the unnatural. When we regard the unnatural as natural, it leads us to bondage. When we regard the natural as unnatural, the world appears to exist. But if we realize the natural as natural without accepting the unnatural, we realize the ever-existent Divinity. That Divinity has neither dependent nor independent existence, is neither natural nor unnatural. These terms—dependent-independent and natural-unnatural, are relative while the Divinity is transcendental.

That Divinity is called 'Is'. In fact it is not 'Is' in contrast with 'not' but is transcendental. If we accept the existence of 'not', it can't be called 'not' because 'not' and 'existent' (Is) are contrary terms. How can 'not' (unreal) exist and how can 'Is' (existent) be 'not' (non-existent)? In fact 'not' has no existence of its own. But when by ignorance we accept the existence of 'not', then to wipe out this error we declare, "The unreal has no existence, it is the Divinity that exists". When 'not' has no existence, it is also not possible to call that Divinity 'Is'. It means that the Divinity is

called 'Is' when It is contrasted with 'not'. In fact It is neither 'not' nor 'Is'.

In the Gītā Lord Kṛṣṇa declares—"I shall describe that which is to be known and by knowing which one attains immortality. It is the supreme Brahma (the Absolute, Who is beginningless and Who is said to be neither existent nor non-existent" (Gītā 13/12)*.

The Divinity has no beginning. As He is eternal, how can He have a beginning? He is superior while others are inferior. He is neither real nor unreal. In fact the terms beginning and beginningless, superior and inferior, real and unreal are in connection with Prakṛti. Actually the Divinity has a unique character beyond all these terms. Lord Kṛṣṇa has described this Divinity as that which has to be known. That is merely a hint towards the Divinity.

It is also mentioned in saints' utterances that the Divinity is neither wakefulness nor dream, nor sleep, neither beyond states, nor bondage nor liberation etc. The reason is that all these are relative terms while He is transcendental. He can't be called by any name because He is beyond the ken of words. Only a hint is given about Him by means of words.†

* In the Gītā God has been described in three ways—

(1) He is being (real) and non-being (unreal) (9/19);

(2) He is beyond being and non-being (11/37);

(3) He is neither being (existent) nor non-being (non-existent) (13/12). It means that He can't be described because He is beyond the ken of mind, intellect and words.

† If the speaker is a self-realized man and the listener is

That Divinity is neither manifest nor unmanifest, neither evident nor non-evident, neither small nor big, neither within nor without, neither above nor below, neither near nor far, neither distinct nor indistinct nor distinct cum indistinct. The reason is that these are relative terms while the Divinity is transcendental. As in the sun there is neither light nor darkness because he is ever bright. Similarly in him there is no light cum darkness because where there is light, there is no darkness; and where there is darkness, there is no light. Then how can light and darkness stay together? In the same way in Divinity there is neither knowledge nor ignorance nor knowledge cum ignorance. There is neither the knower nor knowledge nor the knowable, neither the illuminator nor illumination nor the illuminated, neither the seer nor sight nor the scene, neither the meditator, nor meditation nor the meditated. In Divinity there is total lack of trio because trio is relative while Divinity is transcendental. In fact the question of the relative on the transcendental arises only when we by identifying the self with the body speak, hear and think. The Divinity is neither relative nor transcendental.

In fact the Divinity is awareness which in the

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the true seeker, the divine knowledge which transcends words and senses is gained through words as words have an uncommon and unthinkable power. But it is possible only when the listener aims at Divinity rather than merely listening to the words. If he does not aim at Divinity, he will learn facts only, he will not attain Divinity.

Gītā has been declared as 'Smṛti' (memory). Memory is the term used in contrast with forgetfulness. But it is not in contrast with forgetfulness, it stands for self-awareness. The memory can be lost but there can't be any delusion in such awareness or realization. Unlike knowledge Divinity can't be forgotten* but we can turn face from It. Something known can be forgotten but once realized Divinity can't be forgotten that way. If we assume this forgetfulness, after memory again there will be forgetfulness. Therefore Lord Kṛṣṇa in the Gītā declares—"Having gained the knowledge-divine (of Self-realization), a person does not get deluded again" (Gītā 4/35). Assuming the unreal as real and attaching higher value to it, we forget Divinity. Memory and forgetfulness are the terms from the viewpoint of the aspirant rather than from that of Divinity. Even in the case of forgetfulness Divinity ever remains the same. If we accept the non-existent as non-existent (unreal), the existent (Divinity) will remain as It is.

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* By gaining memory an aspirant does not feel that he has known something new which he did not know before. With this gained memory he feels that it was always in his awareness but he did not cast a glance at it. If we assume that it has been gained now, it means that this memory has a beginning while actually it is beginningless. That which has a beginning has an end and that which is beginningless is endless.

Silence—A Spiritual Discipline

Total detachment from all mental and physical activities is silence-discipline. We should have a firm determination that nothing is left to be done whether it is mundane or spiritual and whether it is done with a selfish or a selfless motive. With such determination we should sit silently preferably early in the morning after rousing up and bowing to God. As we had no thought of performing any deed in the least during sleep, so should we have no such thought of any deed in the least in the wakeful state. Nothing such as reflection or chant or meditation is to be done. There should be no thought of their performance or even non-performance. The reason is that the thought of non-performance is also an action. Actionlessness is spontaneous. An action has its root in mind, intellect and ego etc.

Now become silent by determining that nothing is to be done in the least. If you can't become silent in this way, become silent by assuming that only God pervades everywhere. If you adore God endowed with attributes and form, be silent by thinking that you are lying at God's holy feet. But this is secondary. Priority goes to the point that nothing is to be done. If by becoming silent in this manner, there are

projections and distractions of the mind, don't oppose them but be quite indifferent to them. Be neither pleased nor displeased with them, have neither attachment nor aversion to them. Don't get pleased or displeased with good or bad thoughts respectively. Neither get tainted with them nor assume affinity for them.

You declare that your mind is very bad. But in fact the mind is neither good nor bad. It is the self which is good or bad. If the self is good, there are good projections of the mind. If the self is bad, there are bad projections of the mind. The self becomes good or bad by having affinity for Nature. Without affinity for Nature the self is neither good nor bad. As pleasure and pain are distinct but in bliss there is neither pleasure nor pain, it transcends both of them; so is the self, free from affinity for matter, neither good nor bad. Therefore don't get pleased or displeased by good or bad thoughts.

When a thought comes to the mind, hold that it does not come, it rather runs out. The thought is the memory of past incidents or projection of future which are not at present. Actually these thoughts are not coming, they are rather going out. Accumulated dirt and cobwebs are dying out. Therefore don't get attached to them, but be indifferent. Thus they will have no effect on you and they will naturally vanish because it is a rule that whatever is born certainly dies.

As we don't get credit for virtuous actions performed by others, so do we not incur sin for evil actions of others. Why? Because we have neither any relation nor co-operation with them. As there are virtuous and evil actions in the world, so are projections and distractions of the mind. We neither perform them nor wish to perform them. We get attached to them and so they are called virtuous or sinful. Thus they bear fruit, which we have to reap. Therefore neither be attached to them nor support or oppose them, but be indifferent to them. Rise above action or inaction. Lord Kṛṣṇa in the Gītā declares—"An enlightened soul has no interest in what is done and what is not done" (3/18).

Therefore don't insist on action or inaction. Insistence on performance or non-performance of actions is called projection (pursuit) of the mind. Action and inaction—both are actions which involve effort. Therefore let silence automatically prevail by having not even the least connection with action or inaction. Thus we are completely detached from matter and attain supreme repose naturally because all actions physical or mental are performed by Nature alone. Thus on prevalence of total silence we naturally attain Self-realization or Liberation or Divinity automatically.

uttamā sahajāvasthā madhyamā dhyānadhāraṇā
kaniṣṭhā śāstracintā ca tīrthayātrā'dhamā'dhamā

Pilgrimage is the pettiest discipline, superior to pilgrimage is reflection on the scriptures. Superior to this reflection is meditation on and belief in God while the super-most is Self-realization* in which an aspirant naturally remains established in the self.

Self-realization is neither wakefulness nor dream nor sleep nor unconsciousness nor trance. Self-realization is distinct from and superior to sleep because in sleep we become unconscious and forgetful while in Self-realization we remain conscious and awake; and light of knowledge prevails. Lord Kṛṣṇa in the Gītā declares—

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* Both performance and non-performance of actions take place in the domain of Nature. All states upto the 'Nirvikalpa Samādhi' (the highest form of trance in which even self-consciousness ceases) are in the domain of Nature because there is deviation even from that trance. Every action takes place in Nature and without action no deviation is possible. Therefore like walking, speaking, seeing and hearing etc., sitting, standing, keeping silent, sleeping, unconsciousness and even trance are actions. It means that so long as a man has relationship with Nature, his trance is also an action because there are two states in it—trance and deviation. When relationship with Nature is renounced, no state remains and he has Self-realization which is called 'Sahaja Samādhi' or 'Sahajāvasthā' from which there is no deviation.

This Self-realization is in fact no state, it is transcendental. States are there in the domain of Nature rather than in the self. So it has been called the super-most.

"Others sacrifice all functions of the senses etc., into the fire of self restraint, kindled by knowledge" (4/27).

In fact we have not to become silent, silence is spontaneous. Those who have an inclination to Vedānta understand that the self (spirit) is neither a doer nor an enjoyer. Therefore Self-realization is spontaneous.

While becoming silent if you feel drowsy, start chanting the Divine name loudly or stand up. With this determination, remain silent without having any thought of the world till drowsiness overpowers you. It is very beneficial to remain silent even for a second or two. Silence for half a minute provides you with a lot of power. Power is exhausted in an action while it is regained in silence. When we get exhausted by performing action, then we take sleep. In deep sleep fatigue is gone; the mind, senses and body are refreshed and the power to act is replenished. Similarly silence in dissolution or final dissolution gives power for creation or new-creation. Thus all power is regained by cessation of action. This actionlessness is a form of God Who is ever attained.

दौड़ सके तो दौड़ ले, जब लगि तेरी दौड़।
दौड़ थक्या धोखा मिट्या, वस्तु ठौड़-की-ठौड़॥

There neither was, nor is, nor can be any glory of 'action' as it is of 'inaction'. In inaction there is so much power which is never possible in action. The

reason is that an action has a beginning and an end, so it is transitory. But inaction has neither a beginning nor an end, so it is eternal.

You can know and understand the art of keeping silent after pondering over this discipline for a few days. First take it for granted that there is such transcendental state known as 'Sahajāvasthā'. It has been mentioned very rarely in the scriptures and saints' utterances. There has been in Sīṁthala (Rajasthan) a saint named Śrī Harirāmadāsajī Mahārāja in whose utterances it is mentioned as follows—

सहजां मारग सहज का, सहज किया विश्राम।
हरिया जीव र सीव का, एक नाम अरु ठाम॥
सहज तन मन सहज पूजा । सहज सा देव नहीं और दूजा॥

He introduces himself as follows—

हरिया जैमलदास गुरु, राम निरंजन देव।
काया देवल देहरो, सहज हमारे सेव॥

Śrī Jaimaladāsajī Mahārāja is our spiritual guide. Lord Rāma Who totally transcends Nature is our supreme deity. This body is our temple. Effortless inaction is our worship.

It is declared in saint Kabīradāsa's utterances—

साधो सहज समाधि भली।
गुरु-प्रताप जा दिन तैं उपजी, दिन-दिन अधिक चली॥
जहँ-जहँ डोलों सोइ परिकरमा, जो कुछ करौं सो सेवा।
जब सोवों तब करौं दण्डवत, पूजों और न देवा॥
कहों सो नाम, सुनों सो सुमिरन, खाँव-पियों सो पूजा।
गिरह-उजाड़ एक सम लेखों, भाव न राखों दूजा॥

आँख न मूँदों, कान न रूँधों, तनिक कष्ट नहिं धारौं।
खुले नैन पहिचानों हँसि-हँसि, सुन्दर रूप निहारौं॥
सबद निरंतर से मन लागा, मलिन वासना त्यागी।
ऊठत-बैठत कबहुँ न छूटै, ऐसी तारी लागी॥
कह कबीर यह उनमनि रहनी, सो परगट करि भाई।
दुख-सुख से कोई परे परमपद, तेहि पद रहा समाई॥

Thus silence (inaction) from within and without is the means for Self-realization. This inaction leads to supreme-Goal.

We had nothing to do in the past and we have nothing to do at present or in future. We have not to meditate even on God. We may prostrate on His holy feet but we have not to think of His holy feet. We have to think neither of the world nor of God. We have not to observe even mental projections. We make such mental observations only when we assume our relationship with the mind. But actually we have no relationship with the mind. No observation is to be made at all. This is not something insignificant but it is very important. This is the apex of all disciplines. All disciplines culminate in actionlessness. As a pice is a fragment of millions of rupees, so is this silence a fragment of the so-called God-realization or Self-realization or liberation. Saints have also called it 'Mūka Satsaṅga' (communion with God through silence) and 'Acintya Kā Dhyāna' (thought of the unthinkable viz., no thought at all).

Three Easy Paths for Salvation

The Lord declares—

योगास्त्रयो मया प्रोक्ता नृणां श्रेयो विधित्सया।
ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित्॥

(Śrīmadbhā. 11/20/6)

'For those people who want to attain salvation, I have mentioned three Yogas (Paths or Disciplines)—Jñānayoga (Discipline of Knowledge), Karmayoga (Discipline of Action) and Bhaktiyoga (Discipline of Devotion). Besides these three there is no other path for salvation.'

In fact every human being is a striver. The reason is that the being, while wandering about in eighty-four lac forms of life, has been bestowed upon this human body only to attain salvation. The structure of the human body is not really a man, but a man is he who can discriminate between the real and the unreal, what ought to be done and what ought not to be done. This discrimination is beginningless and has been bestowed upon a man by God. By attaching importance to discrimination a man may become Jñānayogī, Karmayogī or Bhaktiyogī and can easily attain salvation. The body which is acquired and lost is not called a man. The body is a means to perform

an action and its use is only to serve others. But when he regards the body, objects, ability and power etc., which are acquired and lost as his and for him, then he is not a Yogī but a Bhogī (pleasure-seeker). A pleasure-seeking person suffers himself and causes suffering for others because it is a rule that a sufferer causes others to suffer.

This human body has been bestowed upon a man so that he may attain salvation, therefore no man should be disappointed as far as attainment of salvation is concerned. Every man has the birth-right to attain God. Being a striver every man is free and able to attain his goal. First of all for him it is necessary that having known his aim, he should accept that 'I am not a worldly minded man but I am a striver'. I am a woman, I am a man, I am a Brāhmaṇa (member of the priest class), I am a Kṣatriya (member of the warrior class), I am a Vaiśya (member of the trading class), I am a Śūdra (member of the labour class), I am an Antyaja (member of the lowest class), I am a celibate, I am a householder, I am a man of retired order, I am a ṛecluse—these assumptions are helpful in dealings but are obstacles to God-realization. These assumptions pertain to the body. God is not realized by the body but He is realized by the striver. The striver is unmanifest. When a man accepts that he is a striver, naturally anti-spiritual path or practice is given up by him.

The anti-spiritual path is to accept the body, objects, ability and power etc., which are acquired and lost, as his own. It is necessary for every striver to reject this anti-spiritual path.

The world, the soul and God—besides these three there is no other entity. In the Gītā they have been mentioned by different names such as—Aparā (lower nature), Parā (higher nature) and God; Kṣara (perishable), Akṣara (imperishable) and Puruṣottama (Supreme Person) etc. Out of these three, the world and the soul are worldly because they can be reflected upon.* But God not being the object to be reflected upon, is unworldly†. Out of these three, Jñānayoga pertains to the self, Karmayoga pertains to the world and Bhaktiyoga pertains to God. Therefore Jñānayoga and Karmayoga are worldly paths‡ while Bhaktiyoga is the unworldly path (discipline). By the worldly discipline salvation is attained and by the unworldly discipline supreme love (devotion) is attained.

Every human being has three types of demand (hunger)—for salvation (constant bliss), for freedom

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* द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते॥ (Gītā 15/16)

† उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः॥ (Gītā 15/17)

‡ लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ।
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम्॥ (Gītā 3/3)

from sufferings and for supreme love (devotion). The demand for salvation (hunger of the self) is satisfied by Jñānayoga, for freedom from sufferings is satisfied by Karmayoga and for supreme devotion is satisfied by Bhaktiyoga. If a striver has no insistence and partiality for his spiritual discipline, by satisfying one demand, the three demands are satisfied.

Jñānayoga (The Discipline of Knowledge)

In every man there is the notion of his entity in the form 'I am'. In this entity because of the combination of ego (I), in 'am', the individual (unipresent) entity is felt. If there is no ego, then in 'is' the universal (omnipresent) entity will be felt. That omnipresent entity is a man's real self. In that entity (Divinity) there is no ego (insentience or non-self). When a man accepts ego, he is bound and when he accepts Divinity (is), he is liberated.

The image (form) of the world is actions and objects. Actions and objects—both have a beginning and an end viz., they are transitory. Every action begins and ends. Every object is born and it dies. Every insentient object is acquired and lost. What is acquired and will be lost can be used only to serve the world. That is of no use to the self. The reason is that the thing which is acquired and lost is not one's own—this is the rule. The thing, which is not one's own, is also not for one's own self. Our thing is that over which we have full control; and that thing

is really for us, having gained which nothing remains to be gained. But this is everyone's experience that we have no independent control over things such as body etc., which have been acquired. According to our desire we can't acquire them, preserve them, make them, and change them. Having gained them, we have a desire to gain more and more viz., there is always shortage. That shortage is never fulfilled. Therefore a striver should accept the fact—the thing which is acquired and lost is neither mine nor for me.

When a striver does not regard the thing, which is acquired and lost, as his and for him, he becomes free from the sense of possession. As soon as he becomes free from the sense of possession, the acquired things are properly used by him easily. The reason is that without being free from the sense of possession, the acquired things can't be properly used. The man having the sense of possession over things misuses them. To derive pleasure out of things and to hoard them, is their misuse and to serve others with them is their proper use. The misuse of acquired things causes struggle in the society while their proper use establishes peace in the society.

It is a mistake on the part of a man to regard the things, which are acquired and lost, as his and for him. When the man (the self) is sentient and imperishable, then how can the insentient and

perishable thing be his and for him? This mistake is not natural but man-made (unnatural). When a man does not attach importance to his discrimination, this mistake is born. This mistake causes several other mistakes. Therefore it is very necessary to root out this main mistake. To root out this mistake God has bestowed upon man discrimination. When a man, having attached importance to his discrimination, rectifies this mistake, then he becomes free from the sense of possession.

For every striver it is a must to be free from the sense of possession because without being free from it, he can't progress. Not only this, the thing, over which he has the sense of possession, becomes impure and his progress is also hindered. The sense of possession causes numerous evils.

Some people doubt how their body will function and how they will serve the family or the society without the sense of mine (possession). But the fact is that the sense of mine causes an obstacle in serving the body, family or society. The body of the man, who is free from the sense of mine, is very well maintained and real service is rendered to the family and society by only such a man. He, who has the sense of possession over his body, can't serve the family. He who has the sense of mine for the family, can't serve the society. He who has the sense of mine for the society, can't serve the

country. He who has the sense of mine for the country, can't serve the world. It means that because of the sense of mine, he becomes narrow and finite. Having a disinclination for serving others, he becomes selfish. Therefore it is very necessary to renounce the sense of mine for every striver. When in a striver a burning desire to renounce the sense of mine is aroused, it becomes very easy for him to renounce it. The reason is that when a striver, having a disinclination for the world, wants to have an inclination to God from the core of his heart, then the entire world and God Himself get ready to help him. Therefore a striver should never lose heart in achieving his aim. He can attain his aim with minimum strength within minimum period. The reason is that God has bestowed upon him this human body by His gratuitous grace so that he may attain the aim of human life—

कबहुँक करि करुना नर देही । देत ईस बिनु हेतु सनेही ॥

(Mānasa, Uttara. 44/3)

It is because of the sense of mine that desires are born. If we have the sense of mine with the body, the need of the body will become our need viz., we'll have desires to get food, water, clothes and house etc. As soon as a striver renounces the sense of mine, he becomes capable to renounce desires. The reason is that the body and the world are made of the same material. The body can't be separated from the world.

Therefore with annihilation of the sense of mine, the worldly desires are also annihilated.

The sense of 'I' and 'mine' in the things, which are acquired and lost, gives birth to desires. All the desires of even a single person have neither been satisfied till today, nor will be nor can be. The desires which are satisfied, their consequences are also painful. The reason is that if a desire is satisfied, it gives birth to several other desires and thus the pain of the unfulfilment of desires persists the same. A man holds that at the satisfaction of the desire he has become independent but actually he becomes dependent on the things which he desired. But it is because of heedlessness that he feels happy in dependence. To free him from this dependence, God by His blissful providence causes sorrows for him. But he being sad, slights that blissful providence. If he, instead of being sad with that sorrow, tries to discover the reason of his sorrow and annihilates the desire, the root of all sorrows and sufferings, he will become happy for ever.

It is very necessary for a striver to be free from desires because he can't perform his duty by having a desire. Not only this but because of his desire he makes God, Who is an end, a means to fulfil his desire. It means that he, who worships God having a desire to get something, that thing is his end and God is a means to achieve that end. So long as a man

has a desire, he is dependent. A dependent person can neither renounce egoism and the notion of mineness, nor can serve others nor can love God. He can become neither a Jñānayogī nor a Karmayogī nor a Bhaktiyogī. Therefore in order to wipe out dependence, it is very necessary to have no desire.

All men are dependent in satisfying their desires but they are independent and capable of renouncing desires. Every man can attain salvation independently. But so long as a desire lies within him, he can't be independent. Dependence can be annihilated only when a man has no desire. Having renounced desires, a striver gets victory over the world. The reason is that when a man has desires, he has to depend on several persons but he, who wants nothing, has not to depend on anyone. He becomes more valuable than the world. He becomes eligible to follow the three Yogas. Not only this, he becomes deserving to love God because a man having desires can't love anyone.

When a man renounces desires, duty is naturally discharged by him. Without being free from desires, the duty is not performed and without the performance of duty, the available circumstances are not used properly. A man with a desire becomes dependent on the available circumstances and goes on thinking of the unavailable circumstances. But as soon as he renounces desires, being free from the dependence of

the available circumstances and the thought of the unavailable circumstances, he attains Divinity which transcends all circumstances.

When a striver renounces the sense of mine and desires, then his egoism perishes. When his egoism perishes, then nothing remains to be done by him and he attains peace—'निर्ममो निरहङ्कारः स शान्तिमधिगच्छति' (Gītā 2/71). So long as a striver does anything for himself, his affinity for actions and objects persists. As long as he has his affinity for actions and objects, his dependence persists. Actions and objects are useful to serve others but their renunciation is useful for one's own self. Service and renunciation are not artificial but they are natural. Therefore 'I serve others' and 'I renounce things etc.,'—having such a pride is a mistake. When in the entire world nothing is mine, then what have I renounced? And if I hand over the object to the person to whom it belongs, what service have I rendered? This is the rule that the thing which will be separated, is separate even now and He Who will ever be attained, is attained even now—it is essential for a striver to accept this fact.

So long as a striver has the notion to do anything for himself, his relationship with the material for actions viz., with body, senses, mind and intellect persists. As long as the relationship with the body persists, a man becomes neither selfless nor

independent viz., he is eligible neither for Karmayoga nor for Jñānayoga. He who could not be free from selfishness and dependence, how can he be a lover of God? Therefore for every striver it is essential that having renounced dependence on actions, he should repose (do nothing) and having renounced dependence on objects, he should depend on the self or on God.

Discrimination is not aroused by any action but it is aroused by inaction. When importance is attached to discrimination, discrimination is transformed into Self-realization. It means that the self is not realized by any action or object but by the self. That which is realized by the self need no practice. Practice is an obstacle to Self-realization. The instruments (mind-intellect-senses) with which a man perceives the world, with those instruments he can't perceive (realize) the self (Divinity). He can realize the self by the self alone—'यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति' (Gītā 6/20). It means that the self can not be realized with any instrument but by renouncing affinity with instruments.

Karmayoga (Path of Action)

When a striver following the path of action renounces evils, then Karmayoga bears fruit in the form of Self-realization. Evils are given up in three ways—(1) Not to do evil to anyone (2) Not to

consider anyone evil (3) Not to wish anyone evil. Without renouncing evils a man can't be dutiful.

A man does evil to someone when he himself becomes evil (bad). Without becoming evil himself he can not do evil to anyone. The reason is that as is the doer, so are his actions—this is the rule. Actions depend on the doer. Therefore first of all a man should accept that he is a striver. When the doer is a striver, how can he perform any action which a striver should not do? No evil is done to anyone by a striver. Not only this, he does not do evil even to him who is an evil doer for him, but he takes pity on him. By returning evil for evil, evil will not be removed but it will increase. A man can be freed from evil by not returning evil for evil but by returning good for evil.

No man can be totally bad and can't be bad for all. A man can be totally good but can't be totally bad.. The reason is that an evil is unnatural, fleeting and artificial. An evil has no independent existence. If an evil is not repeated, it is annihilated. The main duty of a striver is not to repeat the evil done once. If a striver does not repeat the evil, he does not remain bad but becomes good.

A man has no right to consider anyone bad. The evil, which is perceived in a person, is not in his self, but it is fleeting. There is a flaw in a man's nature that he forgives himself for the evil done by him but

he, by perceiving evil in others, brings them to justice. The duty of a striver is to bring himself to justice and forgive others. Being a fragment of God every man is basically flawless—

ईस्वर अंस जीव अबिनासी। चेतन अमल सहज सुख रासी॥

(Mānasa, Uttara. 117/2)

Therefore we should not establish evil in any person. It is improper to consider any person bad by perceiving evil which visits him. Another person may be bad or not but if we consider him bad, evil will visit us. By considering others bad, bad thoughts will be born in our mind, they'll cause anger, enmity, oddity and partiality. Because of the birth of these evils, our actions will be impure. Therefore we should not establish evil either in ourselves or in others. Establishment of evil involves neither our own welfare nor the welfare of others. To consider anyone evil or to wish anyone evil is a greater evil than to do evil to anyone.

If a man wishes anyone evil, he can't do evil but he himself has to face evil consequences because by wishing evil to anyone, his feeling becomes evil. The feeling is more subtle and wide-spread than an action. Therefore the wish to do evil to others involves one's own evil. This is a rule that whatever we do to others, the same happens to us as the consequence. Therefore a striver has no right to wish anyone evil, to consider anyone evil and to do anyone

evil. He has got the right to help all beings by thinking of their welfare equally. He, who does evil to others, considers others evil and wishes others evil, can rule over others but can't serve them. He, who rules, can't serve and he, who serves, can't rule. The society progresses by the person who serves rather than by the person who rules.

If we do good to others, it involves labour but if we don't do evil to others, it involves no labour and no expenses. Therefore all persons are independent and able to renounce evils. Here a doubt arises, when other person is doing evil to us, how should we not consider him evil and wish him evil? The clarification is that that evil has visited him, that is not natural in him because his self is totally free from evils. The second point is that when he does evil to us, our old sins are destroyed and we are purified. Thirdly if we think over it deeply, we come to know that any other person does evil to us only when we are weak (spiritually weak). We are weak when we, because of our attachment to life-breath, are afraid of death and therefore we tolerate the evil done to us. If we are not attached to life-breath, we have no desire to live and no fear of death, no strong person can harass us. This is the rule that physical power can not get victory over spiritual power. How can the perishable get victory over the imperishable? How can dark get victory over light? No one can subjugate him who has no sense

of 'I'ness and mineness with the body which is acquired and lost, no one can get victory over him. We should think over, when the self does not perish* even when the body perishes, then what is the use of having a desire to save the body and to be afraid of death? Therefore to a striver his life is not so loving as is his duty. He even sacrifices his life in order to protect his duty. Even the strongest man can not deviate such a striver from his duty by subjugating him.

A Karmayogī while discharging his duty protects the rights of others. Whatever is the right of others, that is our duty. As it is the duty of a son to serve his parents and it is the right of parents. A man, who wants his right, can't discharge his duty. Therefore a striver following Karmayoga (the path of action) renounces his right. By the renunciation of right, new attachment is not born and by protecting the rights of others, old attachment perishes and a striver easily becomes free from attachment.

A man is free in renouncing his right and in protecting the rights of others but he is not free in getting his right. The yearning to get rights by deviating a man from his duty gives birth to such flaws as desire, wrath and greed etc., which cause his

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* न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥

(Gītā 2/20)

downfall. Therefore the striver following the path of action protects the rights of others.

When we have no authority over the so-called our body, then how can we have authority over the world of which the body is a fragment? But the body and the world have authority (rights) over us. The right of the body is that we should not let it be lazy, inactive, heedless and uncontrolled and the right of the world is that we should serve the world with the body, should not do ill to others and provide happiness (comfort) to everyone.

In the society the more the people have a yearning to get their rights, the more they deviate from their duty which causes struggles in the society. The desire to get rights brings slavery. Therefore for every striver it is necessary to give up his right. Renunciation of right brings generosity and detachment both. By generosity Karmayoga and by detachment Jñānayoga attain perfection.

In fact the right is something to be given, not to be taken. If a man wants to take his right by force, he can't take it. Even the strongest man can not force others to have respect, love, faith and belief towards him, though he can destroy them. Though man is more valuable than the world, yet he lowers his value by having a yearning to get rights. The root of the yearning to get rights is the yearning for the perishable pleasure. When a striver wipes out attachment to

pleasure, then his desire to get rights is wiped out and his Karmayoga attains perfection.

Bhaktiyoga (The Path of Devotion)

This is a rule that at the root of every creation there is some creator. At the root of every person and thing there is some unborn entity. If a man accepts the existence of the world but does not accept the existence of its creator, it is his blunder. It is very necessary for a striver to have intimacy with God or to take refuge in Him by having a firm belief in Him Who is the base and illuminator of both—the higher Nature (soul) and the lower Nature (world). It is not necessary for a striver to know how God is and how He is not. He has to accept (assume) that God exists and He is his. God can not be known by senses, mind and intellect but His existence can be assumed. How can the creation know its creator? How can a fragment know the whole?

God is not the object to be thought over but He is the object of faith and belief. The man is completely independent whether he accepts His existence or not. The soul (self) and the world are the objects to be thought over. The object, about which we know something and we don't know something, can be thought over. But He, about Whom we know nothing and to Whom we have never seen, can be believed only. No one can wipe out the faith or belief that we have.

We can't know God but we can't remain without accepting His existence in the same way as we can't know our parents but we can accept their existence because at that time we (the body) had no existence. If we accept the existence of the body, we'll have to accept the existence of our parents. If we exist, it means that our parents also exist. If there is the effect, the cause must be there, similarly if we ourselves exist, it means that God also exists. Our existence is the direct proof of the existence of God. We do not exist—no one can deny his own existence. When one's own existence can't be denied (negatived) then God's existence can also not be negatived.

It is totally impossible to know our father in comparison to our mother because at that time when he became our father, this body had no existence at all while our body was completely formed in the womb of the mother when we took birth. God is the father of the entire world—'अहं बीजप्रद: पिता' (Gītā 14/4), 'पिताहमस्य जगत:' (Gītā 9/17), 'पितासि लोकस्य चराचरस्य' (Gītā 11/43). Therefore it is totally impossible to know God. His existence can only be accepted. There is no other way out. Acceptance (assumption) is not weaker than knowing (knowledge). By having a firm belief in the existence of God, our intimacy with Him is revealed and by that intimacy our love (devotion) for him is revealed.

The body and the world, which existed neither

in the past nor will exist in future and are perishing every moment at present also, are not worthy to be believed. How can the world and the body, which don't stay with us even for a moment and which change every moment, be believed? They can be served but can't be believed. Only He can be believed Who ever lives with us and never separates from us. God ever lives with us in our hearts 'सर्वस्य चाहं हृदि सन्निविष्टः' (Gītā 15/15). We may go to any womb, to any world such as heaven and hell etc., God never parts company.

When a man can't fulfil his necessity himself nor can the world fulfil his necessity, he is naturally attracted towards God, Whom he has not seen but about Whom he has heard. When a man is in crisis and he finds no way to escape it and all his efforts go in vain, then having a belief in God, he has to invoke Him.

The man, who instead of believing in God, believes in the body and the world, he getting entangled in the wheel of birth and death, has to suffer in different ways. Belief in the body etc., gives birth to several evils such as egoism, the sense of mine, desire, attachment and greed etc. The result is that the body etc., don't remain but attachment to them persists which is the cause of his birth in good and evil wombs—कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु' (Gītā 13/21).

He who neither believes in God nor in the body and the world but believes in the self, he is a striver of Jñānayoga. Such a striver tries to discover "Who am I?"—While discovering 'I', 'I' perishes and 'Is' (God) remains. A striver may accept 'Is' or may not accept 'Is' but at last only 'Is' is attained in the same way as a man may leap and frisk or dance but at last he will stay on the ground.

When a striver believes that there is one Divinity (God), then his belief in the existence of the body and the world becomes lifeless and insipid. The reason is that two contrary beliefs can't stay together. When a striver accepts that God is unparalleled, omnipotent, omniscient, omnipresent, ever existent and the disinterested friend of all, then his faith in God is naturally aroused. When he has faith and belief in God, then he does not accept any other existence besides God at all. When a man awakens from sleep, he forgets the dream and remembers the awakened state, in the same way within the striver naturally the memory of his eternal relationship with God (Is) is aroused and the world (not) is totally forgotten—'नासतो विद्यते भावो नाभावो विद्यते सतः' (Gītā 2/16). As soon as the memory of his eternal relationship with God is aroused, his intimacy and inseparability with God is revealed. As soon as there is inseparability of the striver with God, he attains that love which increases every moment and which is the ultimate goal of human life.

Now a doubt arises, when God is present everywhere and all the time, then why does He appear at a great distance? If we think over it deeply, we come to know that when a striver wants to attain God by the body, senses, mind and intellect which are acquired and lost, then God appears at a great distance. The reason is that God is not attained by actions and objects but by the self by renouncing actions and objects. Therefore a striver should surrender his body, senses, mind and intellect to the world for the service of the world and he should surrender himself (the self) to God. When the striver, having a disinclination for the entire world, takes refuge in God, then God by His grace adopts him and makes him inseparable (identified) with Him, viz., he becomes God's own self.

When God pervades every space, time, thing, person, incident, state, circumstance etc., how can He be away from us? This is the rule that He, Who is not away from us, is not attained by action but only by having a desire. If a striver does not regard both beings and objects, that are acquired and lost, as his and for him and has intimacy (the sense of mine) with Him, he will not remain away from Him because in fact he is a fragment of God—'ममैवांशो जीवलोके' (Gītā 15/7). A man commits a mistake that he regards the things, ability and power etc., as his but he does not regard God, Who has given all these things, as

his. In fact these things don't belong to him but God belongs to him. The moment a striver, by regarding God as his, takes refuge in Him, He accepts him as His. The reason is that God, instead of seeing his past life, sees his present life and instead of seeing his conduct sees his feelings—

रहति न प्रभु चित चूक किए की। करत सुरति सय बार हिए की॥

(Mānasa, Bāla. 29/3)

God frees His devotee, who takes refuge in Him, from fear, sorrow, worry and doubt. But the devotee should not depend on anyone else. If he depends on others, has faith in others and is attached to others, then dependence on God is not intensified. The person who perceives no one else besides God as his and who does not perceive any speciality in him, he easily depends on God. By depending on God, for him nothing remains to be done. Every activity done by him is worship to God.

A striver should have relationship with God only to attain love. The only method to attain love is—the sense of mine with God. When a striver accepts only God as his, his love for God is aroused. With the awakening of love, egoism is totally destroyed. With the destruction of egoism distance, difference and separation—the three are annihilated.

Without the awakening of love, egoism is not totally destroyed—

प्रेम भगति जल बिनु रघुराई। अभिअंतर मल कबहुँ न जाई॥

(Mānasa, Uttara. 49/3)

Even a liberated exalted soul has demand (hunger) for love. Therefore he, who is not satisfied with salvation (liberation), God bestows His love upon him. From this view-point salvation is a means and love is an end. Without attaining love, the spiritual discipline does not attain perfection. God inspite of being an embodiment of knowledge has hunger for love. Inspite of having attained salvation by Jñānayoga and Karmayoga, the striver has subtle egoism because of which though distance and difference from God are destroyed yet there is no inseparability with God. This subtle ego does not cause birth and death but it causes philosophical differences. It is because of this subtle egoism that among the liberated exalted souls and in their tenets and principles there are differences. But having attained love when the subtle ego is annihilated, all differences come to an end and there is inseparability of the liberated exalted soul with God. With this inseparability no entity besides God remains—'वासुदेवः सर्वम्', (Gītā 7/19).

Conclusion

It is mentioned in the Upaniṣad that God didn't feel at home alone—'एकाकी न रमते' (Bṛhadāraṇyaka. 1/4/3). Therefore for play (love-sport) God became many from one—'सोऽकामयत बहु स्यां प्रजायेयेति' (Taittirīya. 2/6).

Among those numerous forms Śrījī had an inclination only tc God but other persons began to play with toys (body-world). Srījī did not get entangled in toys, therefore she attained love which increases every moment, while other beings, being entangled in toys, followed the cycle of birth and death. Actually these toys are not for us, they are to comfort and serve others. It is a blunder to regard them as ours and for us. It is our duty to rectify this blunder. This blunder transforms itself into different evils according to the situation such as desire, wrath, greed, delusion, envy, aversion and hypocrisy etc. Then blunders go on increasing endlessly.

When a striver forgets the self, then identification of the self with the body is born. When he forgets his duty, such actions are done by him which ought not to be done. By forgetting God, he is attached to the perishable. To rectify this mistake there are three Yogas—Jñānayoga, Karmayoga and Bhaktiyoga. By discrimination if he separates himself from the things which he has acquired from the world—This is Jñānayoga. If he serves the world with those things, this is Karmayoga. If he surrenders himself to God Whose fragment he is—this is Bhaktiyoga. But he, who instead of following Jñānayoga, Karmayoga or Bhaktiyoga, runs after the world viz., hankers after pleasures and prosperity, follows the cycle of birth and death. If he is born, he has to die and if he dies,

he has to be born again. Thus he goes on following the wheel of birth and death—'पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम्'।

A man has got three powers—the power to know, the power to do and the power of accept. The power to know is for Jñānayoga, the power to do is for Karmayoga and the power to accept is for Bhaktiyoga. The proper use of the power to know is to know the self, the proper use of the power to do is to serve others and the proper use of the power to accept is to accept the existence of God.

Objects, bodies, ability and power—these four things belong to the insentient (non-self) division. They have no access to the sentient (self) division. Therefore objects, bodies, ability and strength belong to the world and are of use to the world, they are of no use in the least to the self. By the insentient division viz., by the body and the world we (the self) don't gain any thing, they neither nourish us nor do any good to us in the least. Renunciation of attachment to the body and the world is useful and beneficial to us. Therefore with the help of the body and the world no one can be liberated from the bondage. The actions done with the body are useful for the body and the world. Detachment from them is useful for the self.

The thought that we'll be benefited by doing something, is a mistake. The reason is that all actions

are insentient and perishable, while the self is sentient and imperishable. What will the insentient give to the sentient? What benefit will the imperishable derive from the perishable? The insentient and perishable actions can do no good to us (the self). Therefore we have nothing to do with the performance of an action or its non-performance—'नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन' (Gītā 3/18). 'Performance of an action' and 'non-performance of an action'—both are in Nature (insentient division) and are non-existent. In the self (sentient division)—'performance of an action and 'its non-performance'—both are not there. But the self is the transcendental entity which illumines both of them. As in performing an action the body has to labour, similarly in its non-performance viz., in sound sleep the body gets rest, not the self. The self will get rest by renouncing affinity with the gross, subtle and causal bodies.

A striver by thinking deeply should understand the fact—I am neither the gross (physical) body, nor subtle body nor causal body and things, ability and power etc., are not mine. All of them are kaleidoscopic while the self is the unchanging Existence (Divinity). The self undergoes no appearance-disappearance, no birth-death but ever remains the same. By understanding this fact, a striver by getting established in the divine self (Existence) should become silent.

In Divinity viz., our existence there is no 'I'ness. The relationship of 'I'ness is assumed by mistake. 'I am'—in it 'I' is non-existent while 'am' is existent. Our existence persists without 'I'. In the form of 'is' only God pervades everywhere, 'am' is a fragment of that 'is'. 'I am', 'thou art (is)' 'this is' and 'that is'—Out of these four 'am' has been used only with 'I'. If there is no 'I', then 'am' will not be used but 'is' will be used. It means that in fact 'am' is only 'is'. If a striver understands this fact, it is very beneficial for him.

The world seems to exist because of 'I' (egoism). The world is born of 'I'. In the embodied soul there is the notion of 'I' (egoism) by which this world appears 'ययेदं धार्यते जगत्' (Gītā 7/5). Therefore the world has no existence either from God's view-point or from the view-point of a liberated exalted soul but it exists from the view-point of an embodied soul. In our existence there is no 'I'ness. I'ness is in the inert (insentient) division. So long as our affinity is with the inert matter, there is birth-death. By renouncing affinity with the inert matter, to get established in Divinity is salvation.

This is a man, this is an animal, this is a bird, this is an aquatic creature, this is a land creature, this is a brick, this is lime, this is a stone—in all of them 'is' (liberation) persists. But with it, there is also 'I'ness (egoism) because of which there is bondage.

Though all are really established in 'is' but it is because of affinity with the inert matter that every one becomes 'I am'. If relationship with the inert matter does not persist, then 'I am' will not remain but 'I is' will remain. This is named liberation (salvation).

Divinity which pervades all animals, birds, gods, and demons etc. equally is an embodiment of God. If that Divinity is joined with 'I' that Divinity becomes the embodied soul, if that is separated from 'I', a man (the self) is liberated and if that is connected with God, he becomes a devotee.

The main duty of a man is to renounce affinity for the inert matter because to regard the inert matter as his and for him, is the root of all calamities. If we regard the inert matter as ours and for us, then insentience will persist, Divinity will not prevail. Therefore the body is to be used to serve the world. Only a human being can render service to others. Other beings can't render service themselves but we can use them to serve us. Plants and trees can't work for us but we can utilize them. He who does not serve others loses his humanity and becomes beastly. Therefore a man should serve the world with the things which he has acquired from the world without any interested motive. If the thing of the world is offered to the world, then why to have an interested motive? Serve the world with the things acquired

from the world—this is Karmayoga. Separate yourself from the world and get established in Divinity—this is Jñānayoga. Surrender yourself to God—this is Bhaktiyoga.

In surrender (refuge) there is neither the worldly destitution nor dependence. The reason is that God is not alien but He is our own. Nature (Prakṛti) and its evolute is alien. Therefore subjugation to Nature and its evolutes (action and objects) is dependence. As far as taking refuge in God viz., dependence on God is concerned, it is supreme independence. As the son devoted to his parents is not under the dependence of parents, but his duty is performed because parents are not alien, but they are his own. In the worldly destitution there is the feeling to take something but in taking refuge, nothing is to be taken but the devotee offers himself to God. Being a fragment of God, the man (self) has ever been God's. The memory of this eternal relationship with God is 'taking refuge in God.'

The Lord declares that He is dependent on devotees—'अहं भक्तपराधीनो ह्य स्वतन्त्र इव द्विज' (Śrīmadbhā. 9/4/63). This is singularity of love. God is hungry for love. In fact God is not dependent but He is like one who is dependent. Dependence is there where there is difference. In devotion the difference between God and the devotee perishes and both of them become inseparable and then no question of dependence

arises. When a striver's affinity with the alien (actions and objects) totally perishes, then he has that love for God which increases every moment. In love no one is different and no one is alien. In love there is not even an iota of dependence.

Bhaktiyoga is an end while Jñānayoga and Karmayoga are the means. Freedom from the bondage (birth-death) of the world is named salvation. Jñānayoga and Karmayoga are the means to attain salvation*. In Bhaktiyoga besides salvation, love is also attained. Therefore Bhaktiyoga is special viz., it is superior to Jñānayoga and Karmayoga.

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* The Lord has declared Jñānayoga and Karmayoga of the same level (stature)—

साङ्ख्ययोगौ पृथग्बाला: प्रवदन्ति न पण्डिता:।
एकमप्यास्थित: सम्यगुभयोर्विन्दते फलम्॥
यत्साङ्ख्यै: प्राप्यते स्थानं तद्योगैरपि गम्यते।
एकं साङ्ख्यं च योगं च य: पश्यति स पश्यति॥

(Gītā 5/4-5)

'The ignorant, not the wise, speak of the Discipline of Knowledge (Sāṅkhyayoga) and Discipline of Action (Karmayoga) as different. He, who is well established in one, gets the fruit of both'.

'The supreme state (Abode) which is attained by the Sāṅkhyayogī is also attained by the Karmayogī. He, who sees that the ways (the result) of Sāṅkhyayoga and Karmayoga are one, perceives reality.'

Jñānayoga	Karmayoga	Bhaktiyoga
1. Spiritual Discipline	1. Worldly Discipline	1. Theistic Discipline
2. Power to know	2. Power to do	2. Power to accept
3. Predominance of Discrimination	3. Predominance of Action	3. Predominance of Feeling (Faith & belief)
4. To know the self	4. To serve	4. To accept God
5. Adhering to the Self	5. Adhering to duty	5. Adhering to God
6. Dependence on the self	6. Dependence on duty	6. Dependence on God
7. Renunciation of egoism	7. Renunciation of desire	7. Renunciation of the sense of mine
8. To wipe out egoism	8. To purify egoism	8. To change egoism
9. Useful for the self	9. Useful for the world	9. Useful for God
10. Predominance of the imperishable	10. Predominance of the perishable	10. Predominance of the Supreme Person
11. Nothing remains to be known	11. Nothing remains to be done	11. Nothing remains to be attained
12. Constant bliss	12. Peaceful bliss	12. Endless bliss
13. Substantial relationship	13. Eternal relationship	13. Intimate relationship
14. Identification with God	14. Nearness with God	14. Inseparability with God
15. Attainment of the self	15. Attainment of equanimity	15. Attainment of love

Jñānayoga	Karmayoga	Bhaktiyoga
16. Independence	16. Generosity	16. Intimacy
17. Establishment in the self	17. Attraction for matter perishes	17. Attraction towards God
18. Renunciation of doership	18. Renunciation of enjoyership	18. Renunciation of the sense of mine
19. To be happy with happiness of the self	19. To be happy with happiness of the world	19. To be happy with happiness of God
20. To do nothing	20. To do for the world	20. To do for God
21. To offer to Nature	21. To offer to the world	21. To offer to God
22. Dispassion/ Renunciation	22. Absence of attachment	22. Love (Devotion)
23. Identification of the self with body is an obstacle	23. Desire is an obstacle	23. Disinclination for God is an obstacle
24. Predominance of Discrimination	24. Predominance of endeavour	24. Predominance of faith
25. Actions are burnt to ashes	25. Actions become inactions	25. Actions become divine
26. To have no desire	26. To fulfil the desires of others	26. Be a yesman to God's will
27. Not to regard anyone as one's own	27. To regard all as one's own (to serve them)	27. To regard only God as one's own

II Shri Hari II

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